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ABSTRACT

A guide to instruction in Setswana, the most widely dispersed Bantu language in Southern Africa, includes general material about the language, materials for the teacher, 163 lessons, vocabulary lists, and supplementary materials and exercises. Introductory material about the language discusses its distribution and characteristics, and orthography. Each of the lessons consists of at least two phases: mimicry and communication. The first focuses on pronunciation, manipulation of grammatical elements, learning the meanings of words and sentences, and some memorization. The second focuses on the production of connected conversation. Lesson topics include elements of interpersonal communication, identification, and items and skills of daily living. Setswana-English and English-Setswana vocabularies are included and phonology exercises, reading passages, word lists, and suggested activities and discussion topics are appended. (MSE)

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AN INTRODUCTION TO SPOKEN SETSWANA

by

Karen S. Mistry

with the assistance of

Grace Gare

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108. How Does That Beer Taste?

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110. You'll Find Me At The Store.

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INTRODUCTION: I. ABOUT THE LANGUAGE

Geographically, Setswana is the most widely dispersed Bantu language in Southern Africa, being spoken by the predominant tribes of Botswana, the north-eastern portion of the Cape Province, the central and western portions of Orange Free State, and the western Transvaal. Reliable statistics are not available, but it is estimated that Setswana in one or other of its various dialectal forms is the mother tongue of over 3/4 of a million people.

Tswana is a member of the Sotho group of the South Eastern zone of Bantu languages. This zone is generally divided into four groups as shown in Figure I. See the map on page 4 for their distribution throughout the area.

Considering how widely dispersed the various tribes are, it is surprising to find how uniform the language is throughout the Setswana speaking area. Nevertheless, there are differences in pronunciation, vocabulary, and to a lesser extent, in grammatical structure. It seems not out of place here to mention a few of the more striking phonetic variations, these being the easiest to summarize.

1) In the southern dialects, (spoken in the Republic of South Africa) h is invariably substituted for the typical bilabial f.

2) The northern dialects, notably Sengwato, employ t and th in place of tl and tlh.

3) In the eastern dialects, namely Tlokwa, Kgatla, and Lete, fs, (or fš), bj, ps (or pš), and psh (or pšh) are used in place of the more typical š(w), j(w), tš(w), and tšh(w), respectively.

4) In the eastern dialects, namely Kgatla, Lete, and Tlokwa, the process of elision and assimilation of the type mollô for molelô 'fire' are the rule, though rare elsewhere in Setswana.

The following are some examples of the above:

	Sekolong	Sekwena/ Sengwaketse	Sengwato	Sekgatla	English
4)	lela	lela	lela	lla	cry
2)	tla	tla/ta	ta	tla	come
3)	maši	maši	maši	mafši	milk
1)	ha	fa	fa	fa	give

5) All dialects but the southern tend to change š to s before 'back' vowels u o ô and a.

Example: continued

Serolong	Sekgatla	Sengwato	English
mmidi	mmopo	mmidi	corn
morafe	setšhaba	morafe	tribe
chelete	madi/ chelete	madi	money

There has been considerable speculation as to the origin of the tribal name: tswana; and,as it is just that--speculation , if the reader is interested, I shall refer him to a thorough discussion of the proposed theories in the introduction of D.T. Cole's Introduction to Tswana Grammar.

At the outset, it is perhaps wise to set straight the correct usage for certain terms, namely:

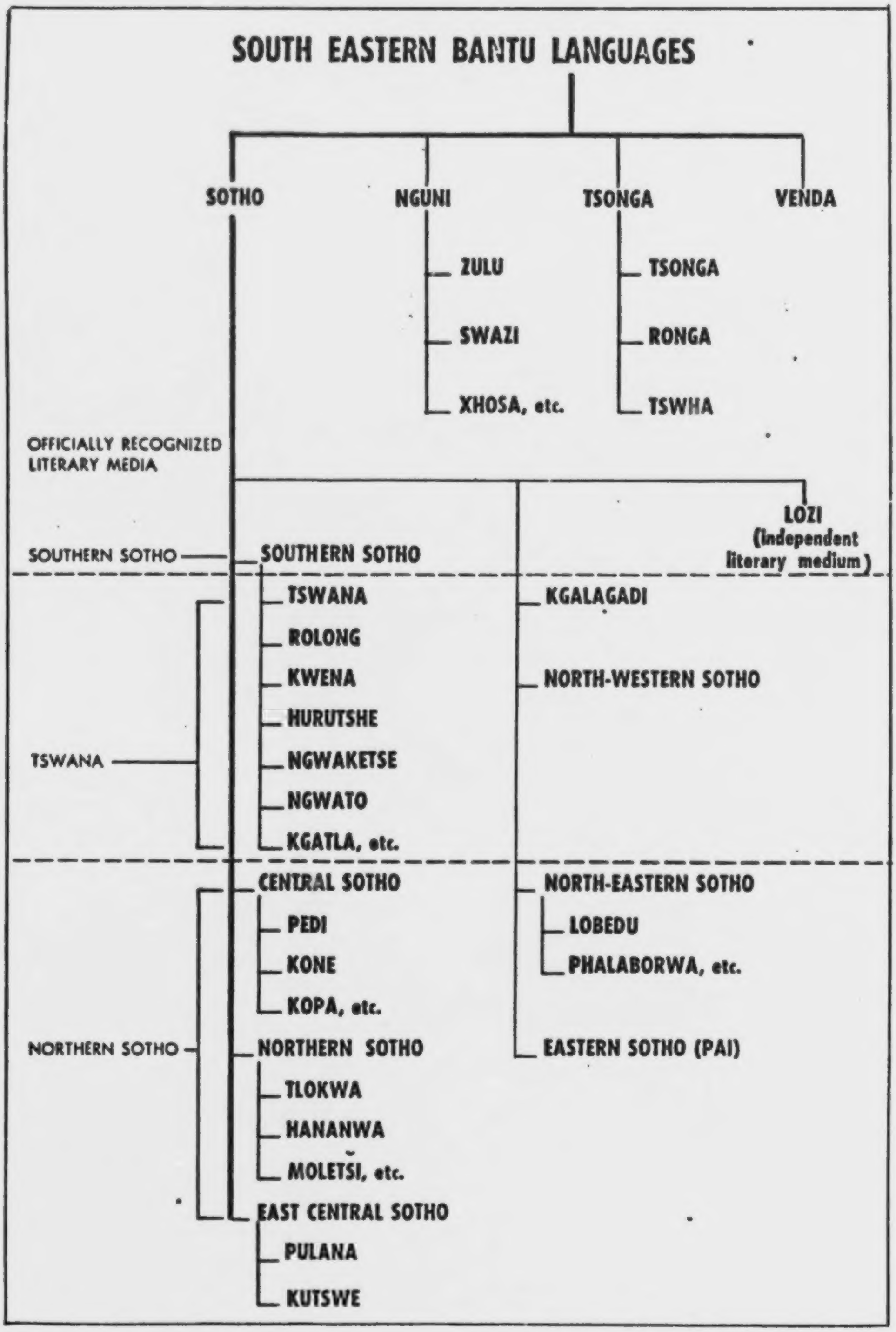
A Motswana is a person of any Tswana tribe, or, by extension, any citizen of the country, Botswana.

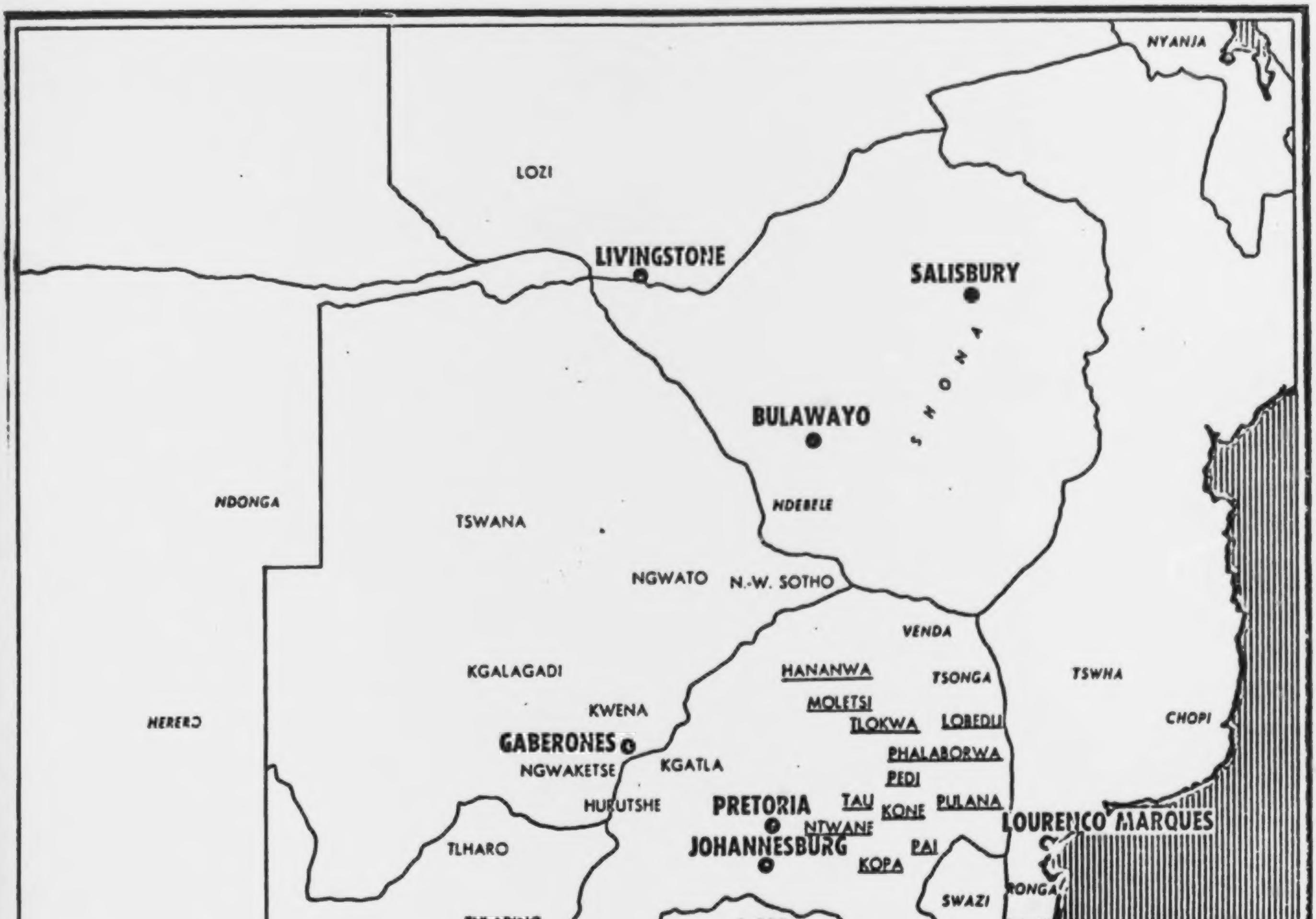
Batswana is the plural form for the above.

Botswana is the country where the Batswana live and

Setswana is the language and/or culture of the Batswana.

However, it is interesting to note that even though the correct prefixes for a person or persons belonging to a Tswana or Sotho tribe is mo- and ba- , respectively, for any one belonging to a group outside of this, the correct set of prefixes is le- and ma-. An Englishman therefore is referred to as a lekgoa, and many as makgoa. It would be incorrect to use mokgoa and bakgoa as the English are indisputably unSotho in origin.


SOUTH EASTERN BANTU LANGUAGES
SOTHO
NGUNI
TSONGA
VENDA
ZULU
SWAZI
XHOSA, etc.
TSONGA
RONGA
TSWHA
OFFICIALLY RECOGNIZED LITERARY MEDIA
LOZI (independent literary medium)
SOUTHERN SOTHO
SOUTHERN SOTHO
TSWANA
TSWANA
ROLONG
KWENA
HURUTSHE
NGWAKETSE
NGWATO
KGATLA, etc.
KGALAGADI
NORTH-WESTERN SOTHO
NORTHERN SOTHO
CENTRAL SOTHO
PEDI
KONE
KOPA, etc.
NORTHERN SOTHO
TLOKWA
HANANWA
MOLETSI, etc.
EAST CENTRAL SOTHO
PULANA
KUTSWE
NORTH-EASTERN SOTHO
LOBEDU
PHALABORWA, etc.
EASTERN SOTHO (PAI)



DIE SUID-OOSTELIKE BANTOETALE
THE SOUTH-EASTERN BANTU LANGUAGES

(a) NOORD-SOTHO – SKRYFTAAL
NORTHERN SOTHO – WRITTEN LANGUAGE
(b) ANDER SOTHO-TALE
OTHER SOTHO LANGUAGES
ANDER BANTOETALE – OTHER BANTU LANGUAGES
NYANJA
LOZI
LIVINGSTONE
SALISBURY
SHONA
BULAWAYO
NDEBELE
NDONGA
TSWANA
NGWATO
N.-W. SOTHO
VENDA
HANANWA
TSONGA
TSWHA
KGALAGADI
MOLETSI
TLOKWA
LOBEDU
CHOPI
HERERO
KWENA
GABERONES
NGWAKETSE
KGATLA
PHALABORWA
PEDI
HURUTSHE
PRETORIA
TAU
KONE
PULANA
LOURENCO MARQUES
NTWANE
JOHANNESBURG
PAI
KOPA
TLHARO
RONGA
SWAZI
THLAPING
S. SOTHO
ZULU
TEMBE
ROLONG
BLOEMFONTEIN
S. SOTHO
DURBAN
S. SOTHO
XHOSA
UMTATA
XHOSA
PORT ELIZABETH
KAAPSTAD – CAPE TOWN

INTRODUCTION: II. THE ORTHOGRAPHY

The orthography used in this volume is the one used by the Botswana Government in its publications, as it is considered the most useful one for the student to learn, since he will ultimately wish to read Setswana literature. Several others exist and are not greatly divergent from the standard one used in government publications. The main differences seem to be:

1) In some orthographies certain particles are joined to the nouns and verbs('conjunctive' orthography) whereas, in that of the government they are written separately (disjunctive).

2) Some orthographies use c and ch for tš and tšh, respectively.

3) Some use h in place of f.

It should also be pointed out that there is considerable variation within the government publications as well, depending upon the author.

Certain modifications have been made for the benefit of the learner, which should not create any difficulties for either the Batswana language teachers or the student. These are...

1) use of tones ´ 'high' and ˋ 'low' in the vocabulary and appendices and at crucial places in the cycle material where improper use of tone will have the student saying a different word.

2) use of ^ over ê and ô to distinguish it from e and o.

INTRODUCTION: III. HOW TO USE THIS BOOK

How to use the book:*

To the Language Instructors and Language Co-ordinator:

The principal component of this course is a series of 'cycles'. Each 'cycle' begins with the introduction of new material, and ends when that same new material has been used for purposes of communication. 'Communication' should be real, not just simulated.

Each cycle contains at least an 'M phase' and a 'C phase'. 'M' stands for mimicry of pronunciation, manipulation of grammatical elements, learning the meanings of words and sentences, and a certain degree of memorization. 'C' stands for connected conversation, and of course for communication. Suggested procedures for use in presenting the M and C phases are given below:

M Phase

1) Mimicry of the teacher's pronunciation

Say aloud each of the complete sentences. Have the students repeat them after you. Try to talk at a slow normal rate of speed.

When you hear a wrong pronunciation, correct it by giving the right pronunciation again. Have the student repeat it after you.

When all the students can pronounce all the words and sentences well, teach them the meanings.

2) Meanings of the sentences.

The instructor should communicate meaning without English by pointing to the object, if possible, gesture, facial expression, appropriate action. (If such attempts require excessive time, the instructor may give the English equivalent of the troublesome word or sentence). Students may then be asked to translate, only to check comprehension. This check should require no more than 2 to 3 minutes. When the students understand, the instructor should proceed to manipulation.

3) Manipulation of the structures

Ask students at random, the question from the M phase and have the students respond with the correct answer to that question.

When the students are able to perform well all of the activities outlined above, they are ready for the C phase.

C Phase

a. Have one student take the part of the first speaker in the conversation, (i.e. have him take the part of the teacher) and have him ask the M phase question of the other students.

b. Have each student take a turn as teacher in front of the class in this manner.

In many cycles, the teacher or the students may feel it worthwhile to introduce new vocabulary. They are encouraged to do so, being sure that:

a) the new words are of special relevance to the interests of the students and,

b) the new words fit into the C phase at one of the points enclosed in [ ]. Words not fitting the grammatical patterns being drilled are not to be substituted. E. g. if the pattern is: [Tichêrê] ya me ke [ ]. substitutions of tsala, ngaka, kgosi, are permissable as all of them fit the pattern being drilled. However a substitution of moruti--which would require a change in the sentence to [Moruti] wa me ke [ ],--are not to be allowed.

As soon as the students are able to converse easily, correctly, and informatively using the material in the C phase, the cycle has ended. Go on to the next cycle, or review an earlier cycle. Experience has shown that the average amount of time spent on each of the cycles is about one hour. This includes the first presentation of the cycle, and one or two reviews of it on later days. The first time through a new cycle therefore, takes no more than 20 or 30 minutes.

As much as possible, have the students act as well as talk: pointing to a map, standing up to talk and other simple activities add meaning to the words. Activities also help to keep the students from getting tired and restless.

* For a complete discussion of the correct use of the cycle material consult the Peace Corps article: "Microwave Format" by Joan Markessinis and Bonny MacDougal.

Rationale of method.

Intention: To provide basic background in grammar so that you will be able to converse, even though only at a minimal level at first due to lack of vocabulary.

To get you to use correct grammar without telling you the rules, but giving you practice in using them. There's a big difference between knowing a rule such as leina has lame and maina has ame - and being able to use that rule in speech. The native 'knows' the rules in the latter sense - he never utters an 'ungrammatical' sentence. The aim of this method is to get you to 'internalize' the rules in just this way.

To expand your vocabulary. This is the easiest part of language learning.

CYCLE 1 IDENTIFICATION: WHAT'S YOUR NAME?

M-1

Kè Moremi.	I'm Moremi.
Kè Nêô.	I'm Neo.
Kè John.	I'm John.
Kè Susan.	I'm Susan.

M-2

Ò mang?	Who are you?

C-1

A:	Ò mang, [mma]?		Who are you, [ma'am]?
B:	Kè [ ], [rra].	(have student answer with own name)	I'm [ ], [sir].

M-2

Leina la me ké Moremi.	My name is Moremi.
Leina la me ké Nêô.	My name is Neo.
Leina la me ké John.	My name is John.
Leina la me ké Susan.	My name is Susan.

M-4

Leina la gago ké mang?	What is your name?

C-2

A:	Leina la gago ké mang?	What's your name?
B:	Leina la me ké [John].	My name's [John].

NOTES--CYCLE 1

The noun *leina* means 'name'. The possessive pronouns *me* and *gago* are always in construction with the possessive particle -*a*. Thus -*a me* and -*a gago* mean 'my' and 'your', respectively. The *l*- in *la* is a prefix that agrees with *leina*. The matter of agreement will be discussed later in more detail. The interrogative word *mang* means 'who?'.

Notice the difference in tone between the *kè* in M-1 and the *ké* in M-3. The former is the first person singular present tense form of the verb 'to be' and hence means 'I am'. The latter is the 'impersonal' third person present tense form for the same verb and means 'It is'.

CYCLE 2 GREETINGS

M-1

Dumêla.	Hello/Greetings.

C-1

A: Dumêla.	Hello.
B: Dumêla.	Hello.

M-2

Dumêla, rra.	Hello, sir.
Dumêla, mma.	Hello, ma'am.
Dumêla, Nêô.	Hello, Neo.
Dumêla, Susan.	Hello, Susan.

C-2

A: Dumêla, rra.

B: Dumêla, mma.

M-3

Dumêlang.	Hello (to more than 1 person)

C-3

A: Dumêlang.

B: Dumêla, rra.

M-4

Dumêlang, borra.	Hello, sirs.
Dumêlang, bomma.	Hello, mesdames.

C-4

A: Dumêlang, borra.	Hello, sirs.
B: Dumêla, rra.	Hello, sir.

C-5

A: Dumêlang, bomma.	Hello, mesdames.
B: Dumêlang, borra.	Hello, sirs.

NOTES - CYCLE 2

The etiquette involved in greeting people is somewhat complicated, many factors being involved. However, generally speaking the four main factors involved seem to be 1) whether both parties are moving or stationary, 2) whether one is older than the other, 3) whether the party contains one or more members and 4) whether the parties are male or female.

The hierarchy of importance for these four factors is summarized below.

Greeter	Greeted
1. moving	stationary
2. young	old
3. one	more than one
4. male	female

That is, if A is moving and B is stationary, then A greets B. If both are moving then the younger greets the elder. (If both are stationary no greeting takes place.) If both are the same age, then the party of one greets the party of more than one. If there are an equal number of people in both parties, then the male greets the female. (If both are females of the same age--then it really doesn't matter.) Note that it is impolite to not greet someone within shouting range as you pass by him. It is also extremely impolite to omit the 'mma' or 'rra' after 'Duméla' when speaking to adults.

CYCLE 3 IDENTIFICATION: WHAT'S HIS NAME?

To the language co-ordinator:

Before this cycle is taught it may be beneficial to schedule a tone discrimination drill.

M-1

Ké Moremi.	He is Moremi.
Ké Nêô.	She/he is Neo.
Ké Motsamai.	He is Motsamai.
Ké Susan.	She is Susan.

C-1

A:	Kè [Moremi] (pointing to self)	I'm [Moremi].
	Ké [Susan] (pointing to Susan but speaking to someone else)	She is [Susan].

M-2

Ké mang?	Who is he/she?

C-2

A:	Ké mang?	Who is he?
B:	Ké [John].	He's [John].

M-3

Leina la gagwê ké John.	His name is John.

M-4

Leina la gagwê ké mang?	What is his name?

C-3

A:	Leina la gagwê ké mang?	What is her name?
B:	Leina la gagwê ké [Susan].	Her name is [Susan].

C-4

A:	Ké mang?	Who is he?
B:	Ké [Moremi].	He is [Moremi].
A:	Kè mang?	Who am I?
B:	Ò [John].	You are [John].

NOTES - CYCLE 3

(Read over cycle 1 grammar notes) Ké is also the 3rd person singular present tense form of the verb 'to be' and means 'he/she is' as well as 'it is'.

CYCLE 4 LEAVE TAKING: GOODBYE!

M-1

Sala sentlê.	Stay well.
Tsamaya sentlê.	Go well.
Rôbala sentlê.	Sleep well.

C-1

A: Sala sentlê, mma.

B: Tsamaya sentlê, rra.

C-2

A: Rôbala sentlê, mma.

B: Tsamaya sentlê, mma.

M-2

Salang sentlê.	Stay well, (you all).
Tsamayang sentlê.	Go well, (you all).
Rôbalang sentlê.	Sleep well, (you all).

C-3

A: Salang sentlê, bomma.

B: Tsamayang sentlê, borra.

C-4

A: Salang sentlê, borra.

B: Tsamaya sentlê, mma.

C-5

A: Rôbala sentlê, rra.

B: Tsamayang sentlê, borra.

C-6

A: Tsamayang sentlê, borra le bomma.

B: Tsamaya sentlê, rra.

C-7

A: Rôbalang sentlê, rra le mma.

B: Tsamaya sentlê, mma.

NOTES - CYCLE 4

The -ng added to the imperative form of the verb makes commands plural. However, as you will notice later, this plural marker appears only in commands. In regular conjugations, the verb form does not change in any way for number.

Notice also that the plural form of the Setswana noun is indicated by means of a prefix - not, as in English, by a suffix. Cf. mma 'mother', bomma 'mothers'.

All nouns consist of a prefix indicating singularity or plurality and a stem which carries its semantic meaning. Hence, leina 'name' consists of le- + -ina
e.g. prefix stem

Some prefixes have no outward manifestations - as in the case of the singular prefix mma and of rra. The plural is bo-. Also you probably have noticed that ina belongs to a different 'class' of nouns than mma. The former has le- as a prefix, the latter Ø (no overt marker) as its. The whole noun class system will be made clear to you soon.

Borôkô (lit. sleep) is used by many people towards dusk in place of any departing salutation.

Pila is used in various parts of Botswana interchangeably with sentlê.

CYCLE 5 IDENTIFICATION: WHAT'S THIS?

M-1

Se ké eng?	What's this?

M-2

Ké lokwalô.	It's a book.
Ké pênê.	It's a pen.
Ké pampiri.	It's a paper.
Ké setilô.	It's a chair.

C-1

A: Se ké'ng? Or: Ké'ng se?	What's this?
B: Ké [lokwalô].	It's a [book].

C-2

Now use this question, Se ke'ng? , to obtain further information from your teacher about other objects in the classroom. It is not necessary for you to learn and remember all the new words you get this way. The important thing is that you have the experience of using this question to get new information.

Student: Se ké'ng? (pointing to something)

Teacher: Ké [ ].

M-3

Ké dijô.	It's food.
Ké maši.	It's milk.
Ké nama.	It's meat.
Ké bogôbê.	It's porridge.

C-3

A: [John], se ké'ng?

B: Ké [dijô].

C-4

Find out the Setswana words for the follwoing during your next meal at the dining hall (using this question, of course): coffee, sugar, fork, spoon, table, glass, cup, tea.

M-4

Go siame.	That's good. It's all right.

(If student gives right answer, dialogue should be like the following.)

C-5

A: Se ké'ng? (holding [pen])

B: Ké [pênê].

A: Ee, go siame.

(If student gives wrong answer dialogue should be:)

C-6

A: Se ké'ng? (holding [pen]).

B: Ké [pênsêlê].

A: Nyaa, ké [pênê].

B: Ehe, ké [pênê].

NOTES: CYCLE 5

The interrogative particle -eng "what?" is almost always in normal speech elided with the prededing word. Hence the " ' " indicating the loss of its initial vowel e-.

Se ke'ng is an abbreviated form of "Selô se ke eng?" "What is this thing?"
thing-this-it is-what

Note also that Setswana has no one to one equivalent of English a/an and the.

Ké is also the 3rd person plural impersonal present tense form of the verb 'to be' and means 'they are' as well as 'he/she/it is'.

CYCLE 6 GREETINGS: HOW ARE YOU?

M-1

Ò tsogile jang?	How are you? (lit.: How have you risen?)

M-2

Kè tsogile sentlê.	I'm well. (lit.: I have risen well.)

C-1

A: Ò tsogile jang ? [mma].

B: Kè tsogile sentlê, [rra].

C-2

A: Dumêla, [rra].

B: Dumêla, [mma].

Ò tsogile jang? [mma].

A: Kè tsogile sentlê, [rra].

C-3

A: Ò tsogile jang?, [mma].

B: Kè tsogile sentlê, [mma].

Wêna, ò tsogile jang? [mma].

A: Kè tsogile sentlê, [mma].

C-4

A: Dumêla, [rra].

B: Dumêla, [rra].

Ò tsogile jang?

A: Kè tsogile sentlê, [rra].

Wêna, ò tsogile jang?

B: Kè tsogile sentlê, [rra].

M-3

Ò tsogile jang?	How are you? (lit.: How have you risen?)
Ò ôpêla jang?	How do you sing?
Ò bala jang?	How do you read?

M-4

Kè tsogile sentlê.	I'm well. (lit.: I have risen well.)
Kè ôpêla sentlê.	I sing well.
Kè bêrêka sentlê.	I work well.
Kè bua sentlê.	I speak well.

C-5

A: Ò ôpêla jang? [rra].	How do you [sing], [sir].
B: Kè ôpêla sentlê, [mma].	I [sing] well, [ma'am].

NOTES: CYCLE 6

The jang in the formalized greeting o tsogile jang? is often omitted in speech.

CYCLE 7 IDENTIFICATION: WHO IS YOUR TEACHER?

M-1

Tsala ya me ké Moremi.	My friend is Moremi.
Tichêrê ya me ké Moremi.	My teacher is Moremi.
Ngaka ya me ké Moremi.	My doctor is Moremi.

M-2

Tichêrê ya gago ké mang?	Who is your teacher?

C-1

A:	Tichêrê ya gago ké mang?	Who is your teacher?
B:	Tichêrê ya me ké [Moremi].	My teacher is [Moremi].
	Or: Ké [Moremi].	It's [Moremi].

C-2

A:	Tsala ya gago ké mang?	
B:	Ké [Moremi].	
	Wêna, tsala ya gago ké mang?	You, who is your friend?
A:	Ké [Motshwane].	

M-3

Tichêrê ya gagwê ké mang?	Who is his teacher?
Tichêrê ya ga John ké mang?	Who is John's teacher?
Tichêrê ya ga Susan ké mang?	Who is Susan's teacher?

C-3

A:	Tichêrê ya ga [John] ké mang?	Who is [John]'s teacher?
B:	Tichêrê ya ga [John] ké [Motshwane].	[John]'s teacher is [Motshwane].
	Or: Ké [Motshwane].	Or: It's [Motshwane].

C-4

Outside of class at your first opportunity use the conversations above (C-1 and C-3) to get information about the teachers of others in your group.

M-4

John ké tsala ya ga mang?	John is whose friend?
Moremi ké tichêrê ya ga mang?	Moremi is whose teacher?

C-5

A: John ké [tsala] ya ga mang?	John is whose friend?
B: Ké [tsala] ya ga [Bill.]	He's a friend of Bill.
A: Dinêô ênêê?	(What about) Dineo? (lit.: Dineo she?)
B: Dinêô ké [tsala] ya ga [Tau.]	Dineo is a friend of Tau.

M-5

Bill ké tsala ya ga John.	Bill is John's friend.
Dinêô ké tsala ya ga John.	Dineo is John's friend.

M-6

Tsala ya ga John ké mang?	Who is John's friend?

C-6

A: Tsala ya ga John ké mang?

B: Tsala ya ga John ké Bill.

NOTES: CYCLE 7

Popular useage is -- tichara (or tichêrê) is a male teacher. Mistrese is a female teacher.

The word ya contains the same linking particle, -a, that was found in la (Cycle 1). The prefix y- or l- depends on, or agrees with the noun:

tichêrê ya ...	"the teacher of ..."
leina la ...	"the name of ..."

A schematic diagram of the possessive construction might look like the following:

Possessed Noun - Agreement of Possessed noun + -a - Possessor Noun

Note that if the possessor noun is a personal name, then the word ga must precede it. Hence,

Lokwalô la ga John	"John's book"
Lokwalô la ga tichêrê	"the teacher's book"

CYCLE 8: TOWNS OF BOTSWANA

M-1

Use a map of Botswana for the following: (point to each place)

Fa ké Serowê.	Here is Serowe.
Fa ké Lobatsê.	Here is Lobatsi.
Fa ké Gaborone.	Here is Gaberones.
Fa ké [ ].	

C-1

A: (As a monologue)

Serowê ké fa.	Here is Serowe.
Lobatsê ké fa.	
[ ] ké fa.	

M-2

Serowê ké fa kae?	Where is Serowe?
Lobatsê ké fa kae?	Where is Lobatsi?
Gaborone ké fa kae?	Where is Gaberones?

C-2

A: [Serowê] ké fa kae?	Where is Serowe?
B: Ké fa.	It's here.

C-3

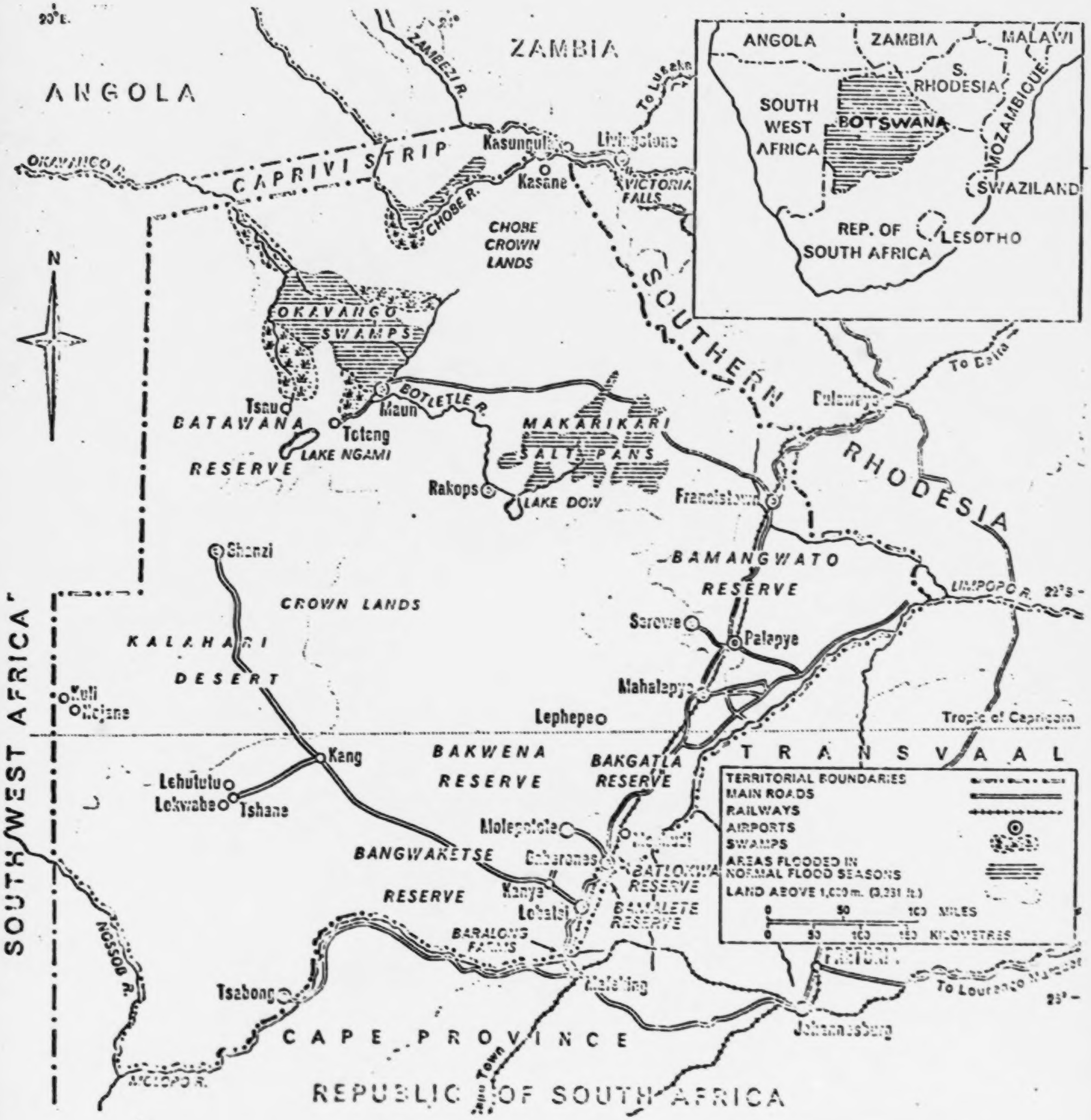
When the students seem to know the locations of the major towns and villages well, use an outline map of Botswana which locates them but does not give their names.

A: [Serowê] ké fa kae?

B: [Serowê] ké fa.

Or: Ké fa.

Botswana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To Lusaka
OKAVANGO R.
CAPRIVI STRIP
Kasungula
Livingstone
Kasane
CHOBE R.
VICTORIA FALLS
CHOBE CROWN LANDS
N
SOUTHERN RHODESIA
OKAVANGO SWAMPS
BOTLETLE R.
Tsau
Maun
Toteng
BATAWANA RESERVE
LAKE NGAMI
MAKARIKARI SALT PANS
Bulawayo
To Beira
Rakops
LAKE DOW
Francistown
Ghanzi
BAMANGWATO RESERVE
LIMPOPO R.
22°S
CROWN LANDS
KALAHARI DESERT
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Palapye
Mahalapye
Kuli
Kejane
Lephepe
Tropic of Capricorn
SOUTH WEST AFRICA
Kang
BAKWENA RESERVE
BAKGATLA RESERVE
TRANSVAAL
Lehututu
Lokwabe
Tshane
Molepolole
Mochudi
Gaberones
BANGWAKETSE RESERVE
BATLOKWA RESERVE
Kanye
Lobatsi
BAMALETE RESERVE
BARALONG FARMS
NOSSOB R.
Tsabong
Mafeking
PRETORIA
To Lourenço Marques
25°
Johannesburg
CAPE PROVINCE
To Cape Town
MOLOPO R.
REPUBLIC OF SOUTH AFRICA
TERRITORIAL BOUNDARIES
MAIN ROADS
RAILWAYS
AIRPORTS
SWAMPS
AREAS FLOODED IN NORMAL FLOOD SEASONS
LAND ABOVE 1,000 m. (3,281 ft.)
0 50 100 MILES
0 50 100 150 KILOMETRES
ANGOLA
ZAMBIA
MALAWI
S. RHODESIA
SOUTH WEST AFRICA
BOTSWANA
MOZAMBIQUE
SWAZILAND
REP. OF SOUTH AFRICA
LESOTHO

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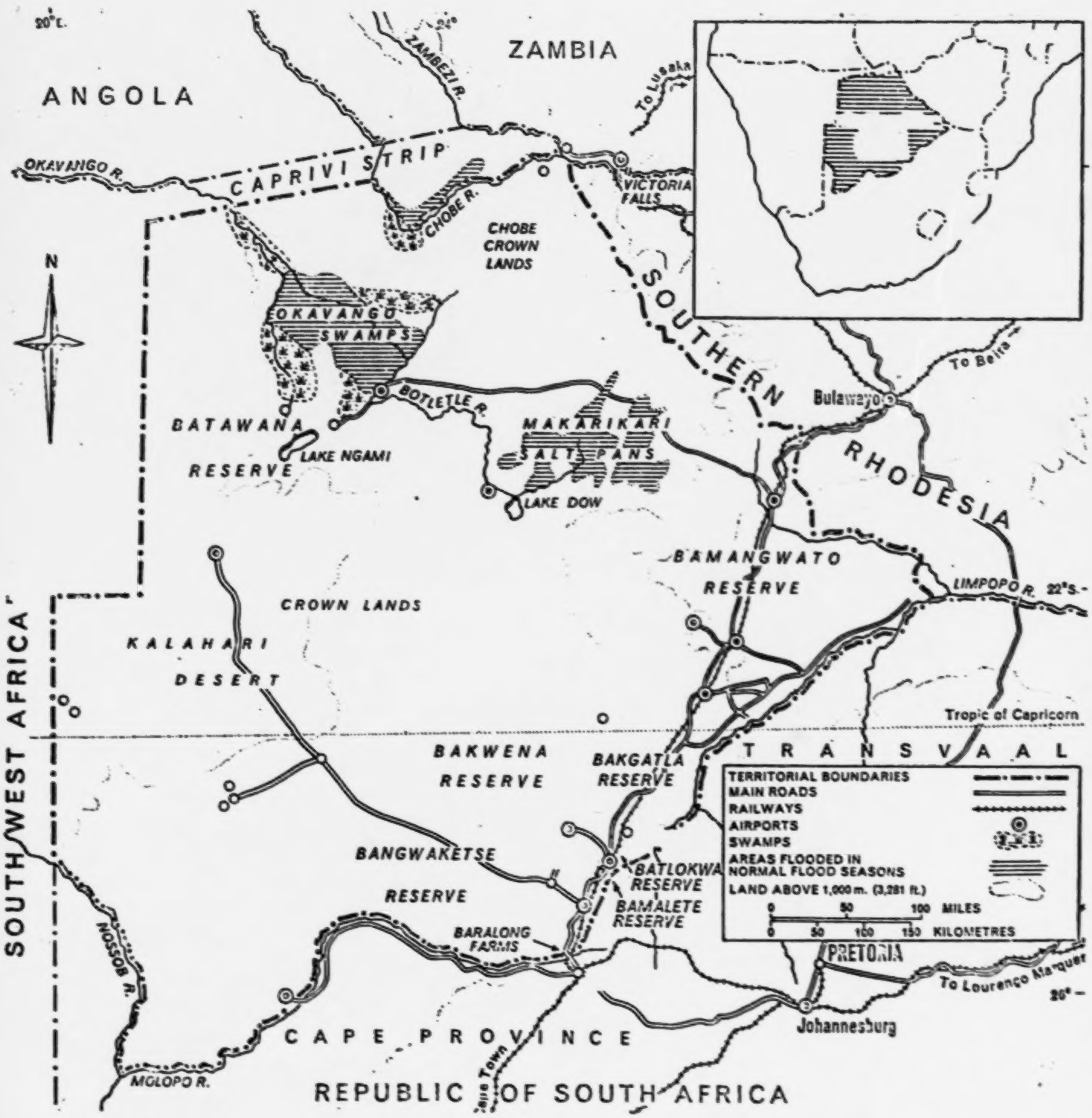
Botswana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SOUTHERN RHODESIA
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BATAWANA RESERVE
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LAKE DOW
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LIMPOPO R.
22°S.
CROWN LANDS
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BANGWAKETSE RESERVE
BATLOKWA RESERVE
BAMALETE RESERVE
BARALONG FARMS
PRETORIA
To Lourenço Marques
26°
Johannesburg
NOSSOB R.
CAPE PROVINCE
To Cape Town
MOLOPO R.
REPUBLIC OF SOUTH AFRICA

CYCLE 9: CLASSROOM COMMANDS

Êma, êmang	Stand up!
Tlaa kwano, tlang kwano	Come here!
Ruta barutwana, rutang barutwana	Teach the students!
Ya, yang	Go!
Tsamaya, tsamayang	Take a walk!
Tswêla kwantlê, tswêlang kwa tlase	Go outside!
Tsêna, tsênang	Come in!
Bua, buang gapê	Repeat!
Buêla, buêlang kwa godimo	Speak loudly!
Buêla, buêlang kwa tlase	Speak softly!
Bua, buang ka bonya	Speak slowly!
Bua, buang ka pelê	Speak quickly!
Bua, buang ka bonakô	Speak quickly!
Reetsa, reetsang	Listen!
Rotlhe / Lotlhe	All together!
Iketle, iketleng	Wait a minute!
Lesa, lesang go kwala	Stop writing!
" " go [ ]	Stop [ ]!
Didimala, didimalang	Quiet!

NOTES: CYCLE 9

This is mainly a lesson in comprehension. Students do not have to be able to say any of these words--merely make certain they understand your instructions. To make sure they do understand, have them respond according to the command.

CYCLE 10 GREETINGS: ORIGIN AND DESTINATION

M-1

To the instructor: Put names of towns on paper. Put in various corners of the room. Ask a student to go to Serowe. Ask him where he's going. Tell him to go anywhere he likes. Then ask him "Where are you coming from?

Kè tswa Gaborone.	I'm coming from Gaborones.
Kè tswa Lobatsê.	I'm coming from Lobatsi.
Kè tswa Francistown.	I'm coming from Francistown.

M-2

Ò tswa kae?	Where are you coming from?
Ò ya kae?	Where are you going?

C-1

A:	Ò tswa kae?	Where are you coming from?
B:	Kè tswa [Gaborone].	I'm coming from [Gaberones].

M-3

Kè ya Serowê.	I'm going to Serowe.
Kè ya Molepololê.	I'm going to Molepolole.
Kè ya Mahalapyê	I'm going to Mahalapye.

M-4

Ò ya kae?	Where are you going?

C-2

A: Ò ya kae?

B: Ke ya [Serowê].

C-3

A: Ò tswa kae?

B: Kè tswa [Serowê].
A: Ò ya kae?

B: Kè ya [Molepololê].

C-4

A: Dumêla, [mma].

B: Dumêla, [rra].

Ò tsogile jang?

A: Kè tsogile sentlê, [mma].

Wêna, ò tsogile jang?

B: Kè tsogile, [rra].

Ò ya kae?

A: Kè ya Lobatsê, [mma].

B: Ò tswa kae?

A: Kè tswa Mahalapyê, [mma].

CYCLE 11 IDENTIFICATION: WHAT IS (THE WORD FOR) "BEER" IN SETSWANA?

M-1

"Beer" ké'ng ka Setswana?	What is "beer" in Setswana?
"Water" ké'ng ka Setswana?	What is "water" in Setswana?
"Salt" ké'ng ka Setswana?	What is "salt" in Setswana?

M-2

Ké "bojalwa".	It's "bojalwa".
Ké "metsi".	It's "metsi".
Ké "letswai".	It's "letswai".

C-1

A:	"Beer" ke'ng ka Setswana?	What is ["beer"] in Setswana?
B:	Ke ["bojalwa"].	It's ["bojalwa"].

C-2

A:	Se ké'ng? (holding a container of salt)	
B:	["Salt"]	
A:	Nyaa, ka Setswana.	No, in Setswana.
B:	E, he. Ke["letswai"].	Oh. It's ["letswai"].

M-3

Selô se ké "lokwalô".	(holding a letter)	This thing is a "lokwalo".
Selô se ké "pampiri".	(pointing to a piece of paper)	This thing is "pampiri".
Selô se ké "pênsêlê".	(pointing to a pencil)	This thing is a "pensêlê".

C-1

B:	["Pênsêlê"] ké'ng?	What is "pênsêlê"?
A:	(Pointing) ["Pênsêlê"] ké selô se.	
	Or: Selô se ké ["pênsêlê"].	

M-4

"Lokwalô" ké eng ka Sekgoa?	What's a "lokwalo" in English?
"Pampiri" ké eng ka Sekgoa?	What's a "panpiri" in English?
"Pênsêlê" ké eng ka Sekgoa?	What's a "pensêlê" in English?

CYCLE 12 GREETINGS: GOOD AFTERNOON (Second meeting of the day)

M-1

Ò tlhotse jang?	How are you this afternoon? (lit.: How have you spent the day)?

M-2

Kè tlhotse sentlê.	I'm fine (This afternoon--second greeting of day)
Kè tsogile sentlê.	I'm fine (First greeting of day)

C-1

A: Ò tlhotse jang?

B: Kè tlhotse sentlê.

Wêna, ò tlhotse jang?

A: Kè tlhotse sentlê.

C-2 (A meets B the second time in one day)

A: Dumêla, [Mma].

B: Dumêla, [rra].

Ò tlhotse jang?

A: Kè tlhotse, [mma].

Wêna, ò tlhotse?

B: Kè tlhotse, [rra].

M-3

Lo tsogile jang?	How are you all (this morning)?
Lo tlhotse jang?	How are you all (this morning)?
Lo tantsha jang?	How do you all dance?
Lo ithuta jang?	How do you all study?

M-4

Re tsogile sentlê.	We are fine (this morning).
Re tlhotse sentlê.	We are fine (this afternoon).

Re bina sentlê.	We dance well.
Re ithuta sentlê.	We study well.

C-3

A: Lo tsogile jang?	How are you all?
B: Re tsogile sentlê.	We are fine.

C-4

A: Dumêlang, [borra].

B: Dumêla, [rra].

A: Lo tsogile jang?

B: Re tsogile sentlê, [rra].

Wêna, ò tsogile jang?

A: Kè tsogile.

C-5

A: Lo tswa kae?	Where are you coming from?
B: Re tswa [Lobatsê].	We're coming from [Lobatsi].

C-6

A: Lo ya kae?	Where are you going?
B: Re ya [Gaborone].	We're going to "Gaberones].

NOTES: CYCLE 12

Le is used by many people instead of lo for 'you all'.

CYCLE 13 IDENTIFICATION: WHO? ME?

M-1

To the teacher: Present C-1 as a monologue before practicing the following:

Ênê, ké Tom.	Him, he's Tom.
Ênê, ké Susan.	Her, she's Susan.
Ênê, ké Moremi.	Him, he's Moremi.

C-1

A: (As a monologue):

Nna, kè Motshwane.	(pointing to self)	Me, I'm Motshwane.
Wêna, ò John.	(pointing to John)	You, you're John.
Ênê, ké Tom.	(pointing to Tom but speaking to John)	Him, he's Tom.

M-2

To the teacher: Present C-2 as a monologue before practicing the following:

Ênê, leina la gagwê ké Susan.	(As for) her, her name is Susan.
Ênê, leina la gagwê ké Tom.	(As for) him, his name is Tom.
Ênê, leina la gagwê ké [ ].	

C-2

A: (As a monologue)

Nna, leina la me ké Moremi.	Me, my name is Moremi.
Wêna, leina la gago ké Tom.	You, your name is Tom.
Ênê, leina la gagwê ké Susan.	She, her name is Susan.

C-3

A: Tla kwano!

B: Mang? Nná?

A: Ee; Wêna. Tla kwano!

C-4

A: Tla kwano!

B: Mang?, nná?

A: Nyaa, ênê.

Or: Nyaa, Tau.

C-5

A:	Wêna, ò mang?	You, who are you?
B:	Nná?	Me?
A:	Ee, wêna.	Yes, you.
B:	Leina la me ké [Moagi].	My name is [Moagi].

C-6

A:	Ké mang?	Who is he?
B:	Mang?	Who?
A:	Ênê.	Him.
B:	Ké [Moremi].	He's [Moremi].

C-7

A:	Ke ya [Serowê].	I'm going to Serowe.
B:	Wêna?	You?
C:	Ee.	Yes.

NOTES: CYCLE 13

Pronoun summary through cycle 13--

Independant pronouns:

1st person singular	ǹná	'I'
2nd person singular	wêna	'you'
3rd person singular	ênê	'he'

Possessive Pronouns:

1st person singular	(-a) me
2nd person singular	(-a) gago
3rd person singular	(-a) ga gwê

Subject concord pronouns:

kè	rè
ò	lò
ó	

Subject pronouns for the copula, "to be":

kè	I am	ké	they are
ò	you are		
ké	he/she it is		

CYCLE 14 KNOCK, KNOCK: WHO'S THERE?

C-1

A: Ko ko.	'Knock knock'.
B: Tsêna.	Come in.

C-2

A: Ko ko.	
B: Ké mang?	Who is it?
A: Kè nná.	It's me.
Or: Kè [John].	
B: Tsêna, rra.	
A: Dumêla.	
B and A: Rest of formulaic greetings exchanged.	
A: Nnà fatshe	Sit down.

C-3

C-3 and C-4 may be inserted in C-2 above after "Ké mang?" if it's night time or if one's suspicions are aroused. At other times these additional questions would seem impertinent.

A: Kè nná.	
B: Wêna mang?	Who are you? (lit.: you who?)
A: Kè [John].	
Or: Nná [John].	

C-4

A: Kè [Sechele].	
B: [Sechele] ké mang?	[Sechele] who? (which "Sechele"?)
A: Kè [Moremi Sechele].	

CYCLE 15 IDENTIFICATION: IS HIS NAME TAU?

M-1

A ké Tau?	Is he Tau?
A ké Moagi?	Is he Moagi?
A ké John?	Is he John?
A ké Carol?	Is she Carol?

C-1

A:	A ké [Tau]?	Is he [Tau]?
B:	Ee, ké [Tau].	Yes, he's [Tau].

M-2

Ga se Tau	He is not Tau.
Ga se Moagi	He is not Moagi.
Ga se Bill.	He is not Bill.
Ga se Carol.	He is not Carol.

C-2

A: A ké [Tau]?

B: Ga se [Tau]. Ké [Motshwane].

M-3

A leina la gagwê ké Tau?	Is his name Tau?
A leina la gagwê ké Moagi?	Is his name Moagi?
A leina la gagwê ké Bill?	Is his name Bill?
A leina la gagwê ké Carol?	Is her name Carol?

C-3

A: A leina la gagwê ké [Carol]?

B: Ee, ké [Carol].

M-4

Leina la gagwê ga se Tau.	His name isn't Tau.
Leina la gagwê ga se Moagi.	His name isn't Moagi.
Leina la gagwê ga se Bill.	His name isn't Bill.
Leina la gagwê ga se Carol.	Her name isn't Carol.

C-4

A: A leina la gagwê ké [Moagi]?

B: Leina la gagwê ga se [Moagi].

Ké [Moremi].

NOTES: CYCLE 15

Ga se is used in the negative counterparts of the sentences in cycles 1 and 3 and means "he/she/it is not".

CYCLE 16: I WANT TO LEARN SETSWANA.

M-1

Ò ithuta'ng?	What are you studying?
Ò bala'ng?	What are you reading?
Ò bua'ng?	What do you speak?
Ò dira'ng?	What are you doing?

M-2

Kè ithuta Setswana.	I'm learning Setswana.
Kè bua Setswana.	I speak Setswana.
Kè itse Setswana.	I know Setswana.
Kè bala Setswana.	I read Setswana.

C-1

A: Ò [ithuta] 'ng?	What are you [studying]?
B: Kè [ithuta] Setswana.	I'm [studying] Setswana.

M-3

Kè batla go ithuta Setswana.	I want to learn Setswana.
Kè batla go bua Setswana.	I want to speak Setswana.
Kè batla go itse Setswana.	I want to know Setswana.
Kè batla go bala Setswana.	I want to read Setswana.
Kè batla go kwala Setswana.	I want to write Setswana.

C-2

A: Ò batla'ng?	What do you want?
B: Kè batla go [ithuta] Setswana.	I want to [learn] Setswana.

M-4

Kè batla pampiri.	I'm looking for paper.
Kè batla maši.	I'm looking for milk.
Kè batla molelô.	I'm looking for a match.
Kè batla sukiri.	I'm looking for sugar.

C-3

A:	Ò batla'ng?	What are you looking for?
B:	Kè batla [molelô].	I'm looking for [a match].

M-5

Re batla go bêrêka.	We want to work.
Re batla go bua.	We want to speak.
Re batla go tsamaya.	We want to go for a walk.
Re batla go sala.	We want to stay behind.
Re batla go ôpêla.	We want to sing.

C-4

A:	Lo batla'ng?	What do you all want?
B:	Re batla go [ôpêla].	We want to [sing].

NOTES: CYCLE 16

Batla means 'want ' in the sense of 'look for', 'seek' or 'require'— not in the sense 'ask for','beg', or 'request'. Another verb, kopa, is used in the latter sense and will be used later in the text. It is extremely impolite to use batla when asking someone for something--as it is equivalent to a demand. It is kopa which is used for that purpose.

CYCLE 17 IDENTIFICATION: IT'S NOT SUGAR, IT'S SALT.

M-1

To the teacher: Teach the following by REPETITION (the class, then individuals repeating the entire sentence after you). Allow students to taste so as to get an idea of what each vocabulary item is. Use the real thing. Don't make students pretend water is beer because some will learn bojalwa for "water".

Ga se maši, ké metsi.	It's not milk, it's water.
Ga se kofi, ké tee.	It's not coffee, it's tea.
Ga se sukiri, ké letswai.	It's not sugar, it's salt.

C-1

A:	Mpha [sukiri].	Give me the sugar.
	(receives [salt]; protests)	
	Nyaa, ga se [sukiri]; ké [letswai].	No it's not sugar, it's salt.
B:	Intshwarêlê, kè fositse.	Excuse me, I made a mistake.
B:	(Receives the [sugar]) Kè itumetse.	Thanks.

CYCLE 18 GREETINGS: INFORMAL

M-1

Ô kae?	How are you? (lit.: Where are you?)
Lo kae?	How are all of you?

M-2

Kè teng.	I'm fine. (lit.: I am here.)
Re teng.	We're fine. (lit.: We're here.)

C-1

A: Ô kae, rra?

B: Kè teng, rra.

C-2

A: Dumêla, [ ].

B: Dumêla, [ ]. Ô kae?

A: Kè teng, [ ]. Wêna, ò kae?

B: Kè teng.

C-3

A: Dumêlang, [ ].

B: Dumêla, [ ].

A: Lo kae?

B: Re teng, [ ]. Wêna ò kae?

A: Kè teng.

C-4

A: Dumêlang, [borra].

B: Dumêlang, [bomma]. Lo kae?

A: Re teng. Lona, lo kae?

B: Re teng, [ ].

C-5

A: Dumêla, [rra].

B: Dumêla, [rra]. O kae?

A: Ke teng, [   ]. Wêna, o tsogile?

B: Ke tsogile.
Of: Ke teng.

NOTES: CYLCE 18

This greeting is interchangeable with *Ô tsogile jang?* and *Ô tlhotse jang?*.

CYCLE 19: HE'S A MOTSWANA, HE COMES FROM BOTSWANA.

M-1

Begin with this monologue:

Nna, ké tswa Botswana. Kè Motswana.

Wêna, ò tswa Amerika. Ò Moamerika.

Ênê, ó tswa Fora. Ké Mofora.

(Hold up picture of De Gaulle, Brigitte Bardot,or any famous living Frenchman)

M-2

Ke tswa Amerika.	I come from America.
Ke tswa Botswana.	I come from Botswana.
Ke tswa Lesotho.	I come from Lesotho.
Ke tswa Enyelane.	I come from England.
Ke tswa moseja.	I come from overseas.

M-3

O tswa kae?	Where do you come from?

C-1

A: A ò tswa Amerika?

B: Ee, kè tswa Amerika.

Wêna ò tswa kae?

A: Kè tswa Botswana.

C-2

A: Ò tswa kae?

B: Nna?

A: Ee.

B: Nna, kè tswa Amerika.

M-4

Give the name of a famous living person and tell the students his nationality.

Ké Moamerika.	He's an American.
Ké Lekgoa.	He's an European.
Ké Mojêrêmane.	He's a German.
Ké Leburu.	He's an Afrikaaner.
Ké Mosotho.	He's a Mosotho.
Ké Mofora.	He's a Frenchman.
Ké Le-/Mosarwa.	He's a Bushman.

C-3

T: Ké mang [Elvis Presley]?

S: Ênê, ké [Moamerika].

C-4

T: [Mosotho] ó tswa kae?

S: O tswa [Lesotho].

NOTES: CYCLE 19

O tswa kae? can mean both "where are you coming from?" and "where do you come from?". You will find in communicating with people that if you answer the 'wrong' question, they will merely repeat it again until you give them the answer they want. Or they may add:

Ke raya jaanong.	"I mean right now."
Ke raya kwa gaeno!	"I mean your birthplace."

The word 'European' used here to translate lekgoa, must be understood to mean any person of European ancestry, even though he may not have been born in Europe.

Note also the difference in class membership for nouns of nationality. When such a noun is placed in the le-/ma- class (class 3), it is to be considered somewhat of an insult. That is, the Batswana have found some reason (whether conscious or not) for disliking the group. People usually are placed in the mo-/ba- class.

You may notice a trend among modern Batswana to place all nationality nouns in class 1, where formerly all non-Sotho peoples were put in class 3. The system is in a state of flux so don't be surprised if you hear *leamerika*, *Lefora*, *Lejêrêmane*, etc.

CYCLE 20: WHAT ARE THEY DOING?

M-1 (as a monologue)

Nna, kè bala buka.

Wêna, ò bala buka. (giving book to addressee)

Ênê, ó bala buka. (pointing to a third party)

Rona, re bala buka.

Lona, lo bala buka.

Bônê, ba bala buka.

M-2

Kè dira'ng?	What am I doing?
Ò dira'ng?	What are you doing?
Ó dira'ng?	What is he doing?
Re dira'ng?	What are we doing?
Lo dira'ng?	What are you doing?
Ba dira'ng?	What are they doing?

First tell X to do one of the sample actions given below. Ask X or Y what X is doing.
For example:

C-1

T(eacher) (to John and Bill): Balang lokwalô. Lo dira'ng?

John and Bill: Re bala lokwalô.

or T (to John and Bill): Buang Setswana. Ba dira'ng? Rich.

Rich: Ba bua Setswana.

Sample actions:

batla pampiri, lokwalô, sukiri, maši

bua Setswana, Sekgoa

bala lokwalô

ôpêla sentlê

tantsha sentlê

kwala lekwalò.

kwala ka pênê/pênsêlê.

To the student: Outside of class you can ask your language instructor these questions--Ke dira'ng, Ba dira'ng?, etc. so that you can learn new vocabulary.

CYCLE 21: WHAT COUNTRY IS THIS ?

M-1

Use the maps from cycle 8 for the following:

Fa ké Lesotho.	Here is Lesotho.
Fa ké Botswana.	Here is Botswana.
Fa ké Republic.	Here is the Republic.
Fa ké South West Afrika.	Here is South West Afrika.
Fa ké Rhodesia.	Here is Rhodesia.
Fa ké Swaziland.	Here is Swaziland.
Fa ké Malawi.	Here is Malawi.
Fa ké Zambia.	Here is Zambia.
Fa ké Angola.	Here is Angola.

M-2

Ke lefatshe lefe fa?	Which country is this one here? (pointing)

C-1

A: Ké lefatshe lefe fa?	What country is this?
B: Ké [Botswana].	It is [Botswana].
or: Ké lefatshe la [Botswana].	
or: Fa ké [ ].	

C-2

A: [Botswana] ké fa kae?	Where is [Botswana]?
B: Ké fa.	It's here.

C-3

A: A ké [Botswana] fa?	Is this [Botswana] here?
B: Ee, ké [Botswana].	Yes, it's [Botswana].
Or: Nyaa ga se [Botswana].	No, it's not [Botswana].
Ké [Swaziland].	It's [Swaziland].

CYCLE 22 WEATHER REPORT: IT'S COLD.

M-1

Get pictures (or draw appropriate ones on the board) that clearly show the following weather conditions.

Go tsididi kwa ntlê.	It's cold outside.
Go molelô kwa ntlê.	It's hot outside.
Go bothithô kwa ntlê.	It's warm outside.
Go phefô kwa ntlê.	It's windy outside.

M-2

A go tsididi kwa ntlê?	Is it cold outside?
A go molelô kwa ntlê?	Is it hot outside?

C-1

A: A go tsididi kwa ntlê?	Is it cold outside?
B: Ee, go tsididi.	Yes, it's cold.
Or: Nyaa, go molelô.	No, it's hot.

M-3

A go bothithô gompieno?	Is it warm today?
A go molelô gompieno?	Is it hot today?

C-2

A: A go bothithô gompieno?	Is it warm today?
B: Ee, go bothithô.	Yes, it's warm.
Or: Nyaa, go tsididi.	No, it's cold.

C-3

A: A go tsididi kwa ntlê?	Is it cold outside?
B: Nyaa, go bothithô.	No, it's warm.

C-4

A:	A go molelô gompieno?	Is it hot today?
B:	Nyaa, go bothithô fêla.	No, it's only warm.

M-4

Go ntse jang kwa ntlê?	How is it outside? What's (the weather) like outside?

C-5

A:	Go ntse jang kwa ntlê?	How is it outside?
B:	Go tsididi.	It's cold.
A:	A go tsididi thata?	Is it very cold?
B:	Ee, go tsididi thata.	Yes, it's very cold.
	Or: Ee, thata.	Yes, very.

NOTES: CYCLE 22

Some say and spell the expression gompijeno.

It should be noted that with certain nouns indicating the natural states of day and night, light and dark, and seasonal conditions, the locative class SC go- is used.

Seramê may be used in place of tsididi; mogote for molelô.

CYCLE 23: THEY ARE STUDENTS.

M-1

(As a monologue first, then have students repeat after you until they are able to give it as a monologue)

Nna, kè moruti.

Wêna, ò morutwana.

Ênê, ké morutwana.

Rona, rè baruti.

Lona, lò barutwana.

Bônê, ké barutwana.

C-1

A:	Dumêla, [ ].	
B:	Dumêla, [ ].	
	(rest of greeting formula)	
A:	Ò tswa kae?	
B:	Kè tswa Gabonone.	
	Kè batla go bêrêka.	I want to (find) work.
A:	Ò bêrêka'ng?	What do you do (for a living)?
B:	Kè [mokwaledi].	I'm a secretary.

M-2

(Use pictures which clearly show people engaged in the following occupations)

Ké mokwaledi.	He's a secretary.
Ké moagi.	He's a contractor/builder.
Ké moroki.	He's a tailor.
Ké moruti.	He's a priest/teacher.

M-3

Ké bakwaledi.	They are secretaries.
Ké baagi.	They are contractors/builders.
Ké baroki.	They are tailors.
Ké baruti.	They are teachers/priests.

M-4

Ké bomang?	What are they? (What do they do for a living?)

C-1

A: (spying a group of people unknown to him)

Ké bomang?

B: Ké [baruti].

CYCLE 24: WHAT TIME IS IT.

M-1

Use a clock to demonstrate and practice the following:

Ke 4:00.	It's 4:00 o'clock.
Ke "half past" 4:00.	It's 4:30.
Ke "quarter past" 4:00.	It's 4:15.
Ke "quarter to" 5:00.	It's 4:45.
Ke "five past" 4:00.	It's 4:05.
Ke "ten to" 5:00.	It's 4:50.
Ke "seventeen minutes past" 4:00.	It's 4:17.

M-2

Nakô ke mang?	What time is it?

C-1

A:	Ke nakô mang?	What time is it?
	Or: Nakô ke mang?	
B:	Ke [4:00].	It's [4:00] o'clock.

M-3

Use play money in the same denominations as exist in Botswana if you do not have the real thing available.

Ké 5 rant.	It's R: 5.00.
Ké 25 cents.	It's R: 0.25.
Ké 1 rant 75.	It's R. 1.75.
Ké 5 shiling.	It's R. 0.50.
Ké 2 and 6.	It's R. 0.25.
Ké 6 pensi.	It's R. 0.05.
Ké tiki.	It's R. 0.02 1/2.
Ké 10 shiling.	It's R. 1.00.
Ké 17 and 6.	It's R. 1.75.

M-4

Ké bokae?	How much is it?

C-2

Customer: Ké batla go rêka [pênsêlê]. Ké bokae?

Shopkeeper: Ké[1 sentê].

NOTES: CYCLE 24

Because of the recent change in the monetary system early in the 1960's, the former system (i.e. British) is still in use alongside the new. Most shopkeepers price their goods in both systems: e.g. an item might be marked 1/6 or R. 0.15. (Compare this to our switch from 2 letter prefixes to 7 number phone numbers. Though the change took place many years ago--many people still use their old prefix instead of the 2 numbers.

Though Setswana has its own words for the numerical system, you will find most Batswana, no matter how little English they know, will tell time and shop (i.e. count their currency) in English. Most counting of objects (such as books, people, etc.) is done in Setswana if the number is less than 7, if over 7 the Setswana numbers (which you will be learning shortly) are considered too cumbersome to use. There is no hard and fast rule for any of these activities as it seems to depend upon too many individual factors to warrant a more careful description.

CYCLE 25: IS SEROWE A TOWN OR A VILLAGE?

M-1

(use maps from cycle 8)

Serowê ké motse.	Serowe is a village.
Ramoutswa ké motse.	Ramoutsa is a village.
Tlokweng ké motse.	Tlokweng is a village.

M-2

Lobatsê ké torôpô.	Lobatsi is a town/city.
Gaborone ké torôpô.	Gaberones is a town/city.
Francistown ké torôpô.	Francistown is a town/city.
Mafikeng ké torôpô.	Mafeking is a town/city.
New York City ké torôpô.	New York City is a town/city.
Gauteng ké torôpô.	Johannesburg is a town/city.
Tshwane ké torôpô.	Pretoria is a town/city.
Taêmaneng ké torôpô.	Kimberly is a town/city.

M-3

A Serowê ké torôpô kana motse?	Is Serowe a town or a village?

C-1 (use map)

A: Tlokweng ké fa kae?

B: Ké fa.

A: A ké motse kana torôpô?

B: Ké motse.

C-2

A: [Lobatsê] ké'ng?

B: Ké [torôpô].

NOTES: CYCLE 25

There are several other words used for 'or' that seem to survive in peaceful coexistence with kana: kampo, ampo, kgotsa, and kante. These 'or's' are like our own in that they can mean both "either/or" or "and/or".

A note on the names of some towns. Gauteng means 'the place where gold is found'--gauta 'gold' and -ng indicates 'place of'. Likewise Taemaneng 'place where diamonds (taemane)are found' and Mafikeng 'stony place'. Notice that the latter has been changed to Mafeking by the Europeans.

CYCLE 26: I DON'T SPEAK SETSWANA WELL.

M-1

Ga ké bue Setswana sentlê.	I don't speak Setswana well.
Ga ké bale Setswana sentlê.	I don't read Setswana well.
Ga ké kwale Setswana sentlê.	I don't write Setswana well.
Ga ké itse Setswana sentlê.	I don't know Setswana well.
Ga ké utlwe Setswana sentlê.	I don't understand Setswana well.

C-1

(PCV meets Motswana for the first time)

PCV: Dumêla, [ ].

Motswana: Dumêla, [ ].

(rest of greeting formula)

Motswana: Ao, ò itse Setswana. Ò motswana.

PCV: Nyaa, rra, ga ké itse Setswana sentlê.

M-2

A ò bua Setswana (sentlê)?	Do you speak Setswana (well)?
A ò bala Setswana (sentlê)?	Do you read Setswana (well)?
A ò kwala Setswana (sentlê)?	Do you write Setswana (well)?
A ò itse Setswana (sentlê)?	Do you know Setswana (well)?
A ò utlwa Setswana (sentlê)?	Do you understand Setswana (well)?

M-3

Ò itse go bua Setswana.	You know (how) to speak Setswana.
Ò itse go bala Setswana.	You know (how) to read Setswana.
Ò itse go kwala Setswana.	You know (how) to write Setswana.

M-4

A ò itse go kwala Setswana?	Do you know how to write Setswana?

C-2

A:	A ò itse go bala lekwalô la Setswana?	Do you know how to read a letter (written) in Setswana?
B:	Nyaa, ga ke itse go bala Setswana.	

C-3

A:	A go bothithô kwa ntlê?	
B:	(who hasn't been outside all day) Ga ke itse.	I don't know.

C-4

A:	(mumbling anything) Intshwarêlê, ga ké utlwe sentlê.	I'm sorry, I don't understand (you) well.

NOTES: CYCLE 26

Ga ke itse can be used only with the meaning "I don't know (a fact)"--not with the meaning "I don't know him, her, or it"--"it" such as in "Setswana" and "how to read". When the latter is intended, an object pronoun must be inserted between the subject concord and the verb. This will be included in a later lesson.

Ga ke utlwe means "I don't understand you" either 1) "because I don't hear what you are saying, that is, you are not speaking clearly or loudly enough", 2) "because I don't speak Setswana and anything you say to me I won't be able to comprehend", or 3) "because I am deaf".

CYCLE 27: WHAT ARE THESE THINGS?

M-1

Use props (either the real object or a picture of it). Hold up (or point to) one and give singular. Then hold up two or more and give plural form.

Ke lefofa. Ke mafofa.	feather
Ke lebôkôsê. Ke mabôkôsê.	box
Ke leswana. Ke maswana.	spoon
Ke lesapô. Ke masapô.	bone
Ke lesea. Ke masea.	baby
Ke leru. Ke maru.	cloud

M-2

Selô se ke eng?

Dilô tse ke eng?

M-3

Ke sekolo. Ke dikolo.	school
Ke selêpê. Ke dilêpê.	axe
Ke segwana. Ke digwana.	calabash
Ke segokgo. Ke digokgo.	spider
Ke sebaga. Ke dibaga.	bead
Ke seatla. Ke diatla.	hand

M-4

Ke monna. Ke banna.	man
Ke mosadi. Ke basadi.	woman
Ke moagi. Ke baagi.	builder
Ke morutwana. Ke barutwana.	student

M-5

Place a group of objects before you and ask:

"lebôkôsê" ke selô sefe?

"lefofa" ke selô sefe?

C-1

T: "Lebôkoŝê" ke selô sefe?

S: Ke se. (pointing)

NOTES: CYCLE 27

The vocabulary words are not important--use any noun from class 3 you can get props for. What is important is that the student learn the singular and its corresponding plural for class 1, 3, and 4.

You do not have to make certain he remembers the meaning of the words--just that if he hears a new word , such as 'legora', he knows the plural must be 'magora'.

Summary of noun classes to cycle 27

	Singular	Plural	Example
Class 1	mo-	ba-	monna, banna, mma, bomma
Class 1a	ø	bo	
Class 2			
Class 3	le-	ma-	lefofa, mafofa
Class 4	se-	di-	sekôlô, dikôlô
Class 5			
Class 6			
Class 7			

You have had nouns from many classes in other lessons so far, but not systematically pointed out to you.

In cycle 7--tsala, tichêrê, ngaka, etc. are all class 5 singular. There is no singular prefix for nouns of this class. In cycle 11--bojalwa is a class 7 singular noun. bo- is the prefix. The word lokwalô used in various cycles is a class 6 singular noun, the prefix is lo-.

CYCLE 28: WHERE DO YOU LIVE?

M-1

Ò ńnà kae?	Where do you live? /are you living?
Ò bêrêka kae?	Where do you work?
Ò tséna sekola kae?	Where do you go to school?

M-2

Kè ńnà kwa Gaborone.	I live in Gaberones.
Kè ńnà kwa gae.	I live at home. (birthplace)
Kè ńnà kwa Moeding.	I live in Moeding.
Kè ńnà kwa (pointing with head, hand, or eyes)	I live over there (in that direction).

C-1

A:	Ò ńnà kae?	Where do you live?
B:	Kè ńnà kwa [ ].	I live [ ].

M-3

Ga ké ńnè kwa Gaborone.	I don't live in Gaberones.
Ga ké bereke kwa Gaborone.	I don't work in Gaberones.

C-2

A:	A ò [bêrêka] kwa [Gaborone]?	Do you [work] in [Gaberones]?
B:	Nyaa ga ké [bereke] kwa [Gaborone]. Kè [bêrêka] kwa [Mochudi].	
A:	E, he. Ò bêrêka'ng?	
B:	Ke tichêrê kwa Molefi Secondary School.	

C-3

A: O bêrêka kae?

B: Ga ké bereke.

Kè ńnà kwa gae.

M-4

Ò tsêna sekolo kae?	Where do you attend school?
Ò tsêna kêrêkê kae?	Where do you attend church?

C-4

A: Ò bêrêka kae?

B: Ga ké bereke.

Kè tsêna sekolo.

A: E, he go Siame.

Ò tsêna sekolo kae?

B: [Serowê].

CYCLE 29: I'M COUNTING IN SETSWANA.

M-1

To the instructor: Introduce counting in Setswana by the following demonstration:

T:	Ke bala ka Setswana. Reetsang!	I'm counting in Setswana. Listen!
	bongwe, bobedi, boraro, bonê, botlhano.	One, two, three, four, five.

(counting on the fingers in Setswana fashion)

C-1

A:	A ò itse go bala ka Setswana?	Do you know how to count in Setswana?
B:	Nyaa, mme ke batla go ithuta.	No, but I want to learn.
A:	Go siame. Reetsa: bongwe, bobedi, boraro, bonê, botlhano.	All right. Listen,
B:	bongwe, bobedi, boraro, bonê botlhano.	

M-2

To the instructor: use a calendar to teach the following:

Ké letsatsi.	This is a day.
Ké beke.	This is a week.
Ké kgwedi.	This is a month.
Ké ngwaga.	This is a year.

C-2

Do the elements of M-2 as a monologue.

M-3

Ké Mmantaga.	It's Monday.
Ké Labobedi.	It's Tuesday.
Ké Laboraro.	It's Wednesday.
Ké Labonê.	It's Thursday.

Ke Labotlhano.	It's Friday.
Ke Sateretaga.	It's Saturday.
Ke Sôntaga.	It's Sunday.

M-4

Ké la bokae?	What day is this? (lit.: How much is (the day)?)

C-3

A: Ké la bokae?

B: Ké [ ].

M-5

In teaching the following, change the names of the days to fit the actual situation of the day on which the lesson is studied.

Gompieno ke Mmantaga.	Today is Monday.
Ka mosô ke Labobedi.	Tomorrow is Tuesday.

M-6

Gompieno ke la bokae?	What's today? (lit.: Today is the (day) of how many?)
Ka mosô ke la bokae?	What's tomorrow?

NOTES: CYCLE 29

There are two sets of terms for the numbers. One set, here taught, has the prefix *bo*- attached, the other set has Class 5 'prefixes'. The *bo*- set has been taught first as it is a bit easier than the other due to the latter's 'strange' (i.e., non-English) phonological changes. The difficulties will become clear to you later in the course work.

Notice that the days of the week have been named numerically, beginning with Monday as the first day of the week. Thus, Tuesday, the second day is (*letsatsi*) *la bobedi*, Wednesday, (*letsatsi*) *la boraro*, etc. The Afrikaans words for Monday, Sunday and Saturday, however, have replaced the original Setswana. Occasionally you will find *Freitaga*, *Matlhatsô*, and *Tshipi*, for Friday, Saturday and Sunday, respectively. Also, it is to be mentioned that in the northern dialects people tend to say *Lwa* in place of the *La* of *Labobedi*, etc.

FLOWER
POPPY

AUGUST 1968

BIRTHSTONE
SARDONYX

SUN	MON	TUE	WED	THU	FRI	SAT
◑ First Quarter 1st-30th	○ Full Moon 8th	◐ Last Quarter 15th	○ New Moon 23rd	1	2	3
4	5	6	7	8	9	10
11	12	13	14	15	16	17
18	19	20	21	22	23	24
25	26	27	28	29	30	31

CYCLE 30: I'M EATING.

M-1

Ke ja switshi.	I'm eating candy.
Ke nwa maši.	I'm drinking milk.
Ke bala buka.	I'm reading a book.
Ke sega pampiri.	I'm cutting paper.
Ke tshameka dikarata.	I'm playing cards.
Ke tlhatswa dijana.	I'm washing dishes.

M-2

Ò dira'ng?	What are you doing?

M-3

Ke a ja.	I'm eating.
Ke a nwa.	I'm drinking.
Ke a bala.	I'm reading.
Ke a sega.	I'm cutting.
Ke a tshameka.	I'm playing.

C-1

A: Motsei!

B: Mma!

A: Tla kwano.

B: Ke a bêrêka, mma.

A: O dira'ng?

B: Ke a tlhatswa.

M-4

Kè a itse.	I know.
Kè a bôna.	I see.
Kè a utlwa.	I understand.

Ke a dumêla.	I agree.
Ke a itumêla.	I'm happy (to hear that).
Ke a leboga.	I'm thankful.

C-4

A: Aò itse John Thomas, tichêrê ya go bua Sekgoa?

B: Ee, ó siame. He's a nice guy.

A: Ke a dumêla.

NOTES: CYCLE 30

The sentences in M-4 are all, save the last, "conversation fillers". (That is they are used just as we use "uh uh", "oh really", "yeh", etc. When someone is telling us something, we are 'required' to add something ourselves from time to time or else the speaker will think we are not listening to him and will be offended.) Ke a leboga is an extremely formal way of saying "Thanks" and is about as commonly used as is "I'm thankful" in English. 'Ke itumetse' and 'Tanki' are the most commonly used forms for this purpose.

Tswana has two forms for the present tense positive which we arbitrarily term the 'long form' and the 'short form'. The long form employs a formative -a- and is used when the verb ends the sentence and has no objectival or adverbial adjunct following it. The short form does not employ the formative, and is used when the verb is followed by some adjunct. Normally the present tense is indicative of actions taking place in present time, or , like English, may be used to indicate future action, or customary or habitual action. There is no special negative form. The regular negative (cycle 26) serves both.

CYCLE 31: IT'S LINDA'S EARRING.

M-1

Ke sekêtê sa ga Linda.	It's Linda's skirt.
Ke sekipa sa ga Linda.	It's Linda's sweater.
Ke setlhako sa ga Linda.	It's Linda's shoe.
Ke selôtlêlê sa ga Linda.	It's Linda's key.

M-2

Se ke eng?	What's this?

C-1

A: (seeing B,C, and D on hands and knees in the classroom)

Lo batla'ng? What are you looking for?

B,C,D: Re batla [selôtlêlê] sa ga [Bob].

C-2

T: Selô se ke [Setlhako] sa ga mang?

S: Ke sa ga [Frank].

M-2

Ke lenyena la ga Nancy.	It's Nancy's earring.
Ke lekwalô la ga Nancy.	It's Nancy's letter.
Ke lebôkôsê la ga Nancy.	It's Nancy's box.
Ke lejê la ga Nancy.	It's Nancy's stone.

M-3

Ke lebôkôsê la me.	It's my box.
Ke lebôkôsê la gago.	It's your box.
Ke lebôkôsê la gagwê.	It's his box.
Ke lebôkôsê la rona.	It's our box.

Ke lebôkôsê la lona.	It's your box.
Ke lebôkôsê la bônê.	It's their box.

C-3

Steve: Dumêla, John.

John: Dumêla, Steve.

(Greeting Exchange)

Steve: O dira'ng. A o batla go tshameka bolo?

John: Nyaa, ke batla go bala lekwalô la me.

CYCLE 32: SALT AND PEPPER.

M-1

Kè batla letswai le pepere.	I would like salt and pepper.
Kè batla borôthô le bôtôrô.	I would like bread and butter.
Kè batla kofi le maši.	I would like coffee and cream.
Kè batla tee le sukiri.	I would like tea and sugar.
Kè batla reisi le nama.	I would like rice and meat.

C-1

Waiter:	O batla'ng, rra?	What would you like (to order) sir?
Customer:	Ke batla nama le reisi, borôthô le bôtôrô le jêmê, le tee le sukiri le maši.	I would like rice and meat, bread with butter and jam and tea with milk and sugar.

M-2

John ó tsamaya le mang?	Who is John going with?
John ó palama le mang?	Who is John riding with?
John ó ja le mang?	Who is John eating with?
John ó nnà le mang?	Who is John staying with?
John ó na le mang?	Who is John with?

C-2

Tom and Mike: Ko Ko!

MmaBill : Tsênang, borra. (Inside) Dumêlang, borra.

Tom and Mike: Dumêla, mma (rest of greeting). Lo batla mang? Re batla go bua le Bill. A ó mo gae?

MmaBill : Ee, borra. Iketleng pele.
(Calling to Bill) Bill, tla kwano.
Ditsala tsa gago, Mike le Tom, ba batla go bua le wêna.

C-3

A walks in and sees his roommate is on the phone. He asks his other roommate B.

A: Ó bua le mang?	Who is he speaking with?
B: Ó bua le [Susan].	He is speaking with [Susan].

C-4

A: Ò ya kae?

B: Kè ya kwa [posong].

A: Ò ya kwa posong le mang?

B: Kè ya le [rrê].

Or: Le [rrê].

C-5

A: [John] ó nnà le mang?

B: Ó nna le tsala ya gagwê [Bill].

M-3

Nna le ênê re ditsala.	He and I are friends.
Nna le wêna re ditsala.	You and I are friends.
Nna le lona re ditsala.	You (all) and I are friends.
Nna le bônê re ditsala.	They and I are friends.

C-6

A: A o itse [Al Martin]?	
B: Eee. Nna le ênê, re tsêna sekolo mmôgô.	Why yes, he and I go to school together.

NOTES: CYCLE 32

Though there is no hard and fast rule about it, it seems "better" when there are two pronouns, to put the first person one first, and to put the second person before that.

wêna
ênê
nna (or rona) + lona or
bônê

ênê

wêna (or lona) + bônê

The word le may mean either 'with' or 'and' depending upon the context.

CYCLE 33: THIS CHAIR IS JOHN'S, THAT CHAIR IS BILL'S.

M-1

(Pointing to make the meaning clear, teach this M-phase as a monologue.)

Sesepa se, sesepa seo.	This soap, that soap.
Setilô se, setilô seo.	This chair, that chair.
Setlhako se, setlhako seo.	This shoe, that shoe.
Selôtlêlê se, selôtlêlê seo.	This key, that key.

M-2

Sesepa se ke sa ga [John].	This soap is John's.
Setilô se ke sa ga [John].	This chair is John's.
Setlhako se ke sa ga [John].	This shoe is John's.
Selôtlêlê se ke sa ga [John].	This key is John's.

(Use the name of student nearby to whom you have given soap, etc.)

M-3

Sesepa seo ke sa ga [Bill].

Setilô seo ke sa ga [Bill].

Setlhako seo ke sa ga [Bill].

Selôtlêlê seo ke sa ga [Bill].

C-1

A: A sesepa se kana seo ke sa ga [John]?

B: Ke (sesepa) se.

C-2

A: Selôtlêlê seo ke sa ga mang? B: Ke sa ga [George].

M-4

Lebôkôsê le, lebôkôsê leo.	This box, that box.
Lekwalô le, lekwalô leo.	This letter, that letter.
Lejê le, lejê leo.	This stone, that stone.
Lee le, lee leo.	This egg, that egg.
Lenyena le, lenyena leo.	This earring, that earring.

M-5

Lebôkôsê le ke la ga Carol.	This box is Carol's.
Lekwalô le ke la ga Carol.	This letter is Carol's.
Lejê le ke la ga Carol.	This stone is Carol's.
Lee le ke la ga Carol.	This egg is Carol's.
Lenyena le ke la ga Carol.	This earring is Carol's.

M-6

Lebôkôsê leo ke la ga Barbara.	That box is Barbara's.
Lekwalô leo ke la ga Barbara.	That letter is Barbara's.
Lejê leo ke la ga Barbara.	That stone is Barbara's.
Lee leo ke la ga Barbara.	That egg is Barbara's.
Lenyena leo ke la ga Barbara.	That earring is Barbara's.

NOTES: CYCLE 33

The "-e form" of the demonstrative pronoun is usually translated by 'this' or 'these' and refers to something relatively near to the speaker. The "-eo form" is translated as 'that' or 'those' and refers to something relatively far from the speaker but near the person addressed . A third set exists which refers to objects far from both speaker and addressee. They will be given to you later on.

CYCLE 34: LET'S GO!

M-1

A re tsamayê.	Let's go. (said to one person)
A re jê.	Let's eat.
A re tshamekê.	Let's play.
A re yê.	Let's go.

C-1

A:	Aò batla go tsamaya le nna?	Would you like to go with me?
B:	Ee, a re tsamayê.	Yes let's go.

C-2

A:	Kè batla go ya le wêna kwa Serowê.	I would like to go to Serowe with you.
B:	Go siame. A re yê.	Okay. Let's go.

M-2

A re yê go ja.	Let's go eat.
A re yê go ôpêla.	Let's go sing.
A re yê go rôbala.	Let's go sleep.
A re yê go tshameka bolo.	Let's go play football.
A re yê go bua le tichêrê.	Let's go speak to the teacher.

C-3

A:	Dijô di siame. A re yê go ja.	The food is ready. Let's go eat.
B:	Go siame. A re yê.	Okay. Let's go.

M-3

Ké nakô ya go ja.	It's time to eat. (lit.: It is the time of eating.)
Ké nakô ya go rôbala.	It's time to sleep.
Ké nakô ya go bêrêka.	It's time to work.
Ké nakô ya go tshameka.	It's time to play.

C-4

A: Ke nakô ya go [ja].	It's time to [eat].
B: Go siame. A re yê go [ja].	Okay, Let's go [eat].

M-4

A re yeng.	Let's go! (said to 2 or more people)
A re tŝamèkeng bolo.	Let's play ball.
A re bueng Setswana.	Let's speak Setswana.
A re ithuteng Setswana.	Let's learn Setswana.

NOTES: CYCLE 34

The forms in this cycle are generally called 'hortatives' or 'polite commands'. It has been noted that the simplest type of command is expressed by the imperative form of the verb, which is addressed to the second person singular or plural (Cf cycle 9). The forms in this cycle are considered 'less abrupt' and more 'polite'. The whole paradigm has not been taught here as its too complex to learn all at once. However for the time being it is enough to say that the A- expresses the idea of English 'let'. Re here is nothing more than the 1st person plural object pronoun 'us'; the form of the verb is known as 'subjunctive mood' as indicated by the -ê in the form used when speaking to one person.

While the hortative forms are discribed as being more courteous, it must be kept in mind that a great deal depends on the 'tone of voice' of the speaker.

A re is often shortened in normal speech to ar'.

CYCLE 35: (REVIEW AND SUMMARY OF SUBJECT CONCORDS)

M-1

(as monologue)

Nna, kè nwa bojalwa.	I drink beer.
Wêna, ò nwa bojalwa.	You drink beer.
Ênê, ó nwa bojalwa.	He/she drinks beer.
Rona, rè nwa bojalwa.	We drink beer.
Lona, lò nwa bojalwa.	You all drink beer.
Bônê, bá nwa bojalwa.	They drink beer.

M-2

Lesôlê le nwa bojalwa.	The soldier drinks beer.
Lepodisi le nwa bojalwa.	The policeman drinks beer.
Lepiskop le nwa bojalwa.	The Peace Corps Volunteer drinks beer.

M-3

Sefofu se nwa bojalwa.	The blind man drinks beer.
Semumu se nwa bojalwa.	The mute drinks beer.
Segôlê se nwa bojalwa.	The cripple drinks beer.

M-4

Monna ó nwa bojalwa.	The man drinks beer.
Mosadi ó nwa bojalwa.	The woman drinks beer.
Moruti ó nwa bojalwa.	The preacher drinks beer.

CYCLE 36: BOYS DON'T LIKE TO WASH DISHES.

M-1

Mosimane ó batla go tshameka futbol.	The boy wants to play soccer.
Mosimane ó rata go tshameka futbol.	The boy loves to play soccer.
Mosimane ó leka go tshameka futbol.	The boy is trying to play soccer.
Mosimane ó ya go tshameka futbol.	The boy is going to play soccer.
Mosimane ó itse go tshameka futbol.	The boy knows how to play soccer.

C-1

A: Bôna [Susan]. Ó leka go dira'ng?

B: Ó leka go [tshameka futbol].

M-2

Mosimane ga a batle go apaya dijô.	The boy doesn't want to cook (food).
Mosimane ga a rate go apaya dijô.	The boy doesn't like to cook (food).
Mosimane ga a leke go apaya dijô.	The boy doesn't try to cook (food).
Mosimane ga a ye go apaya dijô.	The boy isn't going to cook (food).
Mosimane ga a itse go apaya dijô.	The boy doesn't know how to cook (food).

M-3

Basimane ba batla go kgweetsa dilori.	The boys want to drive cars.
Basimane ba rata go kgweetsa dilori.	The boys like to drive cars.
Basimane ba itse go kgweetsa dilori.	The boys know how to drive cars.

Basimane ba ya go kgweetsa dilori.	The boys are going to drive cars.
Basimane ba leka go kgweetsa dilori.	The boys are trying to drive cars.

M-4

Basimane ga ba batle go tlhatswa dijana.	The boys don't want to wash dishes.
Basimane ga ba rate go tlhatswa dijana.	The boys don't like to wash dishes.
Basimane ga ba itse go tlhatswa dijana.	The boys don't know how to wash dishes.

Q-1

T:	Basimane ga ba itse go dira'ng?	
S_1:	Basimane ga ba itse go apaya.	
S_2:	Basimane ga ba itse go fêêla.	They don't know how to sweep.
S_3:	Basimane ga ba itse go dira mmu.	They don't know how to make clay for building houses.
S_4:	Basimane ga ba itse [ ].	

Q-2

T:	Basimane ba itse go dira'ng?	
S_1:	Basimane ba itse go disa.	Boys know how to herd.
S_2:	Basimane ba itse go pana.	Boys know how to hitch up oxen.
S_3:	Basimane ba itse go fatsa.	Boys know how to chop wood.
S_4:	Basimane ba itse go [ ].	

Q-3

T:	Basimane ga ba batle go dira'ng?	
S_1:	Basimane ga ba batle go ga metsi.	Boys don't like to fetch water.
S_2:	Basimane ga ba batle go bêlêga bana.	Boys don't like to care for children.

S_3:	Basimane ga ba batle go sila.	Boys don't like to grind (grain).
S_4:	Basimane ga ba batle go [ ].	

Q-4

T: Basimane ba batla go dira'ng?

S_1:	Basimane ba batla go ja.	Boys like to eat.
S_2:	Basimane ba batla go tshameka.	Boys like to play.
S_3:	Basimane ba batla go palama dipitse.	Boys like to go horseback riding.
S_4:	Basimane ba batla go [ ].	

Q-5

T: Basimane ba leka go dira'ng?

S_1:	Basimane ba leka go apaya.	Boys try to cook.
S_2:	Basimane ba leka go bêrêka.	Boys try to work.
S_3:	Basimane ba leka go huma.	Boys try to get rich.
S_4:	Basimane ba leka go [ ].	

Q-6

T: Basimane ga ba leke go diran'ng?

S_1:	Basimane ga ba leke go fêêla.	Boys don't try to sweep.
S_2:	Basimane ga ba leke go dira mmu.	Boys don't try to make clay.
S_3:	Basimane ga ba leke go thusa kwa gae.	Boys don't try to help at home.

NOTES: CYCLE 36

Notice the change of ó to á in the 3rd person singular present negative. It is the only subject concord pronoun that does so. All of the others retain their same phonological shape.

CYCLE 37: JOHN IS A VOLUNTEER.

Use a picture of one or more of the students in the current program. Tell as much as you can about him, within the limitations of grammar.

Se ké setshwantshô sa ga [John].	Here is a picture of [John].
[John] ké lepiskops. Ó tswa [New York].	[John] is a volunteer. He comes from [New York].
Ó ithuta Setswana thata. Ó ya Botswana.	He is studying Setswana very hard. He's going to Botswana.
Ké [tichêrê]. Ó batla go ya go [ruta] kwa Botswana.	He is a [teacher]. He wants to teach in Botswana.
Ó nna kwa [Smith Hall]. Ó itse go [tshameka] [tennis]. Tsala ya gago ke [Mike]	He lives in [Smith Hall]. He knows [how] to play [tennis]. His friend is [Mike].
Ênê le Mike ba rata go nwa bojalwa.	He and Mike like to drink beer.

Q-1

T: Se ké'ng?

S: Ké setshwantshô sa ga [John].

Q-2

T: Yo ké mang? Who is this?

S: Ké [John].

Q-3

T: A [John] ké lepiskop la [Amerika] kana la [England]?

S: Ké la [England].

Q-4

T: A ó tsêna sekôlô?

S: Ee, ó ithuta Setswana.

Q-5

T: Ó dira'ng?

S: Ké [tichêrê].

Q-6

T: A ó rata go [nwa]?

S: Nyaa, ga a nwe.

Q-7

T: Tsala ya gagwê ké mang?

S: Ké [Bill].

Q-8

T: ó batla go ya Botswana go dira'ng?

S: Ó batla go ruta [Sekgoa].

CYCLE 38: CATS DRINK MILK.

M-1

(Use pictures)

Se ké katse ya me.	This is my cat.
Se ké ntša ya me.	This is my dog.
Se ké podi ya me.	This is my goat.
Se ké kgomo ya me.	This is my cow.
Se ké nonyane ya me.	This is my bird.

M-2

Katse ya me e rata maši. Ga e rate kofi.	My cat likes milk. He doesn't like coffee.
Ntša ya me e rata nama. Ga e rate merôgô.	My dog likes meat. He doesn't like vegetables.
Podi ya me e rata diaparô. Ga e rate nama.	My goat likes clothing. He doesn't like meat.
Kgomo ya me e rata bojang. Ga e rate nama.	My cow likes grass. He doesn't like meat.
Nonyane ya me e rata dipeo. Ga e rate tshipi.	My bird likes seeds. He doesn't like tin cans (lit.: iron).

M-3

Dikatse di nwa maši. Ga di nwe kofi.	Cats drink milk. They don't drink coffee.
Dintša di ja nama. Ga di je merôgô.	Dogs eat meat. They don't eat vegetables.
Dipodi di ja tshipi. Ga di je nama.	Goats eat iron. They don't eat meat.
Dikgomo di ja bojang. Ga di je nama.	Cows eat grass. They don't eat meat.
Dinonyane di ja dipeo. Ga di je tshipi.	Birds eat seeds. They don't eat tin cans (lit.: iron).

M-4

A o bôna dikatse tsa me?	Do you see my cats?
A o bôna dintša tsa me?	Do you see my dogs?
A o bôna dikgomo tsa me?	Do you see my goats?
A o bôna dipodi tsa me?	Do you see my cows?

CYCLE 39: GOING PLACES.

M-1

Kè ya kwa Lobatsê.	I'm going to Lobatsi.
Kè ya kwa posong.	I'm going to the post office.
Kè ya kwa khefing.	I'm going to the cafe.
Kè ya kwa sekolong.	I'm going to the school building.

C-1

A: Ò ya kae?	
B: Kè ya kwa [posong].	I'm going to the [post office].

M-2

Ó tswa kwa toropong.	He/she's coming from town.
Ó tswa kwa kerekeng.	He/she's coming from church.
Ó tswa kwa gae.	He/she's coming from home.
Ó tswa kwa ofising.	He/she's coming from the office.

C-2

A: Ó tswa kae?

B: Ó tswa kwa [toropong].

M-3

Ó bêrêka kwa Lobatsê.	He works at Lobatsi.
Ó bêrêka kwa posong.	He works at the post office.
Ó bêrêka kwa lebentleleng.	He works at the store.
Ó bêrêka kwa ofising.	He works at the office.

M-4

Ba ya kwa ga Pulê.	They are going to Pule's place.
Ba ya kwa ga Morêna More.	They are going to Mr. More's.

Ba ya kwa ga Ngaka Taylor.	They are going to Dr. Taylor's.
Ba ya kwa ga Tautona.	They are going to the President's.

C-3

A: Dinêô ó bêrêka kae?

B: Ó bêrêka kwa [posong].

A: Ó nnà kae?

B: Ó nnà kwa [Lobatsê].

C-4

A: A ò batla go ya kwa [posong]?

B: Ee.
Or: Nyaa ga ké batle.

C-5

A and B. (Greeting exchange)

A: Ò ya kae?

B: Kè ya [posong].

A: Ò tswa kae?

B: Kè tswa [sekolong]. Wêna, ò tswa kae?

A: Kè tswa [kerekeng].

B: Ò ya kae?

A: Kè ya kwa gae.

A and B: (Leave-taking exchange)

C-6

A and B (Greeting exchange)

A: Ò ya kae?

B: Kè ya lebentleleng.

A: Ò ya go rêka'ng?

B: Kè batla go rêka diswitshi.

C-7

A:	[Bill le John] ba ya [sekolong] le mang?	
B:	Ba ya le [Dinêô].	
A:	A ba simolola go ithuta Setswana?	Are they beginning to learn Setswana.
B:	Ee, baa simolola.	Yes, they are beginning.

NOTES: CYCLE 39

You will notice above an -*ng* (locative suffix) has been added to the common nouns after the verbs *ya*, *tswa*, and *bêrêka*--all verbs of 'action'. The suffix is not used when the verb does not indicate an action taking place:

Kè tsêna sekôlô.	I go to school.
Kè tsêna mo seko long.	I'm entering the school building.

Notice also that if the noun is a proper noun, then no -*ng* is attached. For example, *Ke ya Lobatsê.* Nor is the locative suffix attached to *gae* 'home', the nouns indicating compass points, to nouns such as *kwa ga Pulê* 'the home of Pulê, Pulê's place' that indicate the abode, shop, etc. of a certain person, or to any word which already ends in -*ng* like *dijong* 'dining hall, (lit.: place of food)'.

The phonological changes which accompany the attachment of -*ng* to a noun are:

final *ô*	+ *ng*	becomes -*ong*
final *ê* or *a*	+ *ng*	becomes -*eng*

If *ê* or *ô* occur in any or all of the directly preceding syllables, then they too undergo the change. Thus, *sekôlô* becomes *sekolong* and *kêrêkê* becomes *kerekeng*.

Kwa often becomes *ko* in normal speech. Sometimes you will even find speakers who omit it altogether.

CYCLE 40: IT'S HARD TO SPEAK SETSWANA.

M-1

(monologue)

Nna, kè Motswana.	I'm a Motswana.
Kè tswa Botswana.	I come from Botswana.
Kè bua Setswana.	I speak Setswana.
Wêna, ò Moamerika.	You are an American.
ò tswa Amerika.	You come from America.
ò bua Sekgoa.	You speak English.

(Use a picture of a famous living German)

Ênê ké Mojêrêmane.	He is a German.
ó tswa Jêrêmane.	He comes from Germany.
ó bua Sejêrêmane.	He speaks German.

C-1

A: A ò utlwa Sesotho.

B: Nyaa, ga ké utlwe Sesotho.

C-2

A: A [John] ó utlwa [Seburu]?

B: Nnyaa, ga a utlwe [Seburu].

C-3

A: [John] ó ithuta [Setswana]?

B: Ee.

A: ó utlwa sentlê.

B: Nyaa ga a utlwe sentlê.

Or: E seng thata.	Not very well.
Or: Ee.	

M-2

Go bonôlô go bua Sekgoa.	It's easy to speak English.
Go thata go bua Setswana.	It's hard to speak Setswana.
Go botoka go bua Setswana.	It's better to speak Setswana.

C-4

T: A go bonôlô kana go thata
go ithuta Sefora?

S: Go thata go bua mme go bonôlô go ithuta go kwala.

NOTES: CYCLE 40

For an explanation of the uses of the prefixes mo-/ba-, bo-, and se-, with the noun stem -tswana and other terms of nationality see cycle 19.

For use of go see cycle 22.

CYCLE 41: GOT A MATCH?

M-1

To the instructor: Bring the following objects to class and teach the students to identify them (cf. cycle 5). Then teach the following sentences:

Kè na le apolê.	I have an apple.
Kè na le bôtlôlô.	I have a bottle.
Kè na le lebôkôsê.	I have a box.
Kè na le motsoko.	I have some tobacco.
Kè na le molelô.	I have a match.
Kè na le lesô.	I have a spoon.
Kè na le thipa.	I have a knife.

M-2

Ga ké na madi.	I don't have any money.
Ga ké na sepê.	I don't have anything.
Ga ké na motsoko.	I don't have any tobacco/cigarettes.
Ga ké na dilêkêrê.	I don't have any candy.
Ga ké na chôkô.	I don't have any chalk.
Ga ké na jesi.	I don't have a sweater.

C-1

In order to practice the C-phrases, give the students a variety of objects that they can place on the table in front of them and "possess" during this class period.

T: Bill, A ò na le [motsoko]?	Bill, do you have [tobacco]?
Bill: Nyaa ga ké na [motsoko].	No, I don't have [tobacco].

C-2

T: Susan, ò na le'ng?	Susan, what do you have?
Susan: Ga ké na sepê.	

C-3

T: John, ò na le'ng?

John: Kè na le [motsoko]?

T: Bill, a ò na le [motsoko]?

Bill: Nyaa, ga ké na [motsoko].

T: Ò na le'ng?

Bill: Ké na le [dilêkêrê le madi].

T: John, a ò na le [dilêkêrê]?

John: Nyaa ga ké na [dilêkêrê]?

T: Susan, ò na le'ng?

Susan: Ga ke na sepê.

M-3

Kè na le pênê fêla.	I only have a pen.
Kè na le galase fêla.	I only have a glass.
Kè na le pênsêlê fêla.	I only have a pencil.
Kè na le madi fêla.	I only have money.

C-4

A: Mpha [pênê].

B: Ga ké na [pênê]. Kè na le [pensele] fêla.

M-4

Ga ó na motsoko.	You don't have any tobacco/cigarettes.
Ga ó na jesi.	You don't have a sweater.
Ga ó na sepê.	You don't have anything.
Ga ó na dilêkêrê.	You don't have any candy.

C-5

A: Mphê [motsoko].

B: Nyaa, ga ké na motsoko. No, I don't have tobacco.

A: E he. Mphê [dilêkêrê].

B: Nyaa, ga ke na [dilêkêrê].

A: Ga ó na [motsoko] ga o na [dilêkêrê].

Ó na le'ng fêla? Then what do you have?

B: Ga ké na sepê ruri.

Kopê John. Please ask John.

C-6

Motswana child: Mpha tiki, misis.

PCV: Ga ke na madi.

C-7

Motswana old lady: Ke kopa [motsoko].

PCV: Ga ke na [motsoko].

The verb 'to have' is composed of a verb, na 'to be' and the conjunction le 'with'. Note that the le is dropped in the negative tense.

CYCLE 42: PLEASE LEND ME A PENCIL.

M-1

Nkadimê pênê.	Please lend me a pen.
Nkadimê buka.	Please lend me a book.
Nkadimê pênsêlê.	Please lend me a pencil.
Nkadimê beisênê.	Please lend me a bowl.

C-1

A:	Nkadimê pênê.	Please lend me a pen.
B:	(giving it) Tsaya.	Take (it).
A:	Tanki!	
	Or: Ke itumetse.	

C-2

A:	Nkadimê [pênsêlê].	
B:	Ga ke na pênsêlê mme ke na le pênê.	I don't have a pencil but I have a pen.
A:	E, he. Go siame.	

M-2

Mphê kopi.	Please pass/give me the cup.
Mphê fôrôtlhô.	Please pass/give me the fork.
Mphê ênkê.	Please pass/give me the ink.
Mphê sukiri.	Please pass/give me the sugar.

C-3

To the student: At your next meal ask for some item to be passed to you. If you need something from the waiter or the food counter, use the phrase Mphê[ ].

NOTES: CYCLE 42

The forms *nkadimê* and *mphê* are imperative forms of the verbs *adima* and *fa*, respectively. The change in the initial portion of each is due to the prefixation of the first person singular object concord. The rules for these changes will be made clear to you in a later cycle.

It will be noticed that the final vowel of the verb stem is changed to *ê*. (In the case of the first person singular object this vowel is optionally changed to *ê*--that is *Mpha* and *Nkadima* are also used. In the case of all other object concords the vowel must change to *ê*.)

CYCLE 43: WHAT DID YOU SAY?

M-1

Ka re, ke batla sukiri.	I said, I want sugar.
Wa re, ò batla sukiri.	You said, you want sugar.
A re, ó batla sukiri.	He said, he wants sugar.
Ra re, rè batla sukiri.	We said, we want sugar.
Wa re, lò batla sukiri.	You all said, you want sugar.
Ba re, bá batla sukiri.	They said, they want sugar.

M-2

Ka re'ng?	What did I say?
Wa re'ng?	What did you say?
A re'ng?	What did he say?
Ra re'ng?	What did we say?
La re'ng?	What did you all say?
Ba re'ng?	What did they say?

C-1

A: Ke batla [kofi]. Mphe [kofi].

B: (Doesn't hear well) wa re'ng? What are you saying?

A: Ka re: Ke batla [kofi].

CYCLE 44: GIVE MARK SOME MONEY.

M-1

Kè fa Mark madi.	I'm giving Mark some money.
Kè fa Mark kofi.	I'm giving Mark some coffee.
Kè fa Mark setilô.	I'm giving Mark a chair.
Kè fa Mark lekwalô la gagwê.	I'm giving Mark his letter.

C-1

A: Ò di-ra'ng?

B: Kè fa [Bob] setilô.

M-2

Faa Jim pênê ya gago.	Give your pen to Jim.
Faa Jim pampiri.	Give a paper to Jim.
Faa Jim setilô.	Give a chair to Jim.
Faa Jim le kwalô la gogwê.	Give Jim his letter.

C-2

T: John faa[Jim][pênê ya gagô].

Jim: (receiving the pen) Tanki. Or: Ke itumetse.

C-3

T: John, faa[Susan] [setilô].

Ó batla go [mna fatshe].

John: Ga ke na [setilô].

C-4

T: John, faa[Susan] [pampiri].

Ó batla go [kwala].

John: Wa re'ng?

T: Ka re: [Susan] ó batla [pampiri].

John: Ga ke na pampiri, mme
Jim ó na le pampiri.

C-5

A: A [Bill] ó bitsa [John]?

B: Nyaa, ga a bitse [John].

A: Ó bitsa mang?

B: Wa re'ng?

A: Ka re: ó bitsa mang?

B: Ó bitsa [Susan]?

M-3

Mark ó fa Jim madi.	Mark is giving Jim money.
Tichêrê e fa Jim madi.	The teacher is giving Jim money.
Lepiskops le fa Jim madi.	The Peace Corps Volunteer is giving Jim money.
Sefofu se fa Jim madi.	The blind man is giving Jim money.
Ditsala tsa gagwê di fa Jim madi.	His friends are giving Jim money.

CYCLE 45: SUSAN'S AT THE BANK.

M-1

Susan ó kae?	Where is Susan?
Rrê ó kae?	Where is (my) father?
Mmê ó kae?	Where is (my) mother?
Mookamedi ó kae?	Where is the director?

C-1

T:	(Noting an absence in the class).	
	[Susan] ó kae?	Where is [Susan].
S:	Ó kwa dometiring. O a lwala.	She is in the dorm. She's sick.
T:	Aooo (batho)!!	Oh, that's too bad.

M-2

Ó kwa bankeng.	He/she's at the bank.
Ó kwa koporasing.	He/she's at the co-op.
Ó kwa toropong.	He/she's in town.
Ó kwa gae.	He/she's at home.
Ó kwa Lobatsê.	He/she's at Lobatsi.

C-2

T:	(Noting an absence in the class) Bill ó kae?	
S:	Ó kwa [bankeng]. Ó e tla.	He's at the bank. He's coming.
T:	Go siame. A re simolole'ng.	Okay. Let's (pl.) begin.

M-3

Baokamedi ba kae?	Where are the staff?
Batsadi ba me ba kae?	Where are my parents?
John le Bill ba kae?	Where are John and Bill?

Basimane ba kae?	Where are the boys?
Basetsana ba kae?	Where are the girls?

M-4

Baokamedi ba kwa baesekopong.	The staff are at the movies.
Baokamedi ba kwa koporasing.	The staff are at the co-op.
Baokamedi ba kwa sekolong.	The staff are at the school.
Baokemedi ba kwa ofising.	The staff are at the office.

C-3

A:	[Baokamedi] ba kae?	Where are the [staff]?
B:	Ba kwa [ofising].	They are at the [office].
A:	Ba dira'ng?	
B:	Ba [nwa tee].	They are[drinking tea].
A:	E, he. Kea bôna.	

M-5

Ga ba kwa bankeng, ba kwa gae.	They're not at the bank, they're at home.
Ga a kwa bankeng, ó kwa gae.	He's not at the bank, he's at home.

NOTES: CYCLE 45

The verb 'to be (at a place)' is not represented by any word(s) in the present tense. The sentences above consist only of the subject and its concord and the prepositional phrase. (Cf.--Baokamedi--ba--kwa baeskopong.)
subject--SC---prep. phrase.

The e in the C-2 sentence Ó e tla "He's coming" is explained in cycle 46.

CYCLE 46: I WOULD LIKE TO DANCE ONLY I DON'T KNOW (HOW).

M-1

Ke rata go tantsha, mme fêla ga ke go itse.	I would like to dance, only I do not know(how).
Ke rata go ruta, mme fêla ga ke go itse.	I would like to teach, only I do not know (how).
Ke rata go palama, mme fêla ga ke go itse.	I would like to ride, only I do not know (how).
Ke rata go apaya, mme fêla ga ke go itse.	I would like to cook, only I do not know (how).

C-1

A:	A o rata go [tantsha]?	
B:	Ee, ke rata go [tantsha], mme fêla ga ke go itse.	Yes, I would like to dance, only I don't know (how).
Or:	Ee, kea rata, fêla ga ke go itse.	Yes, I would like (to), only I don't know (how).

M-2

Ke batla go bua le Bill, eseng le George.	I want to talk to Bill not to George.
Ke batla go bŭâ le Bill, eseng go bùà Bill.	I want to talk to Bill, not skin Bill.
Ke batla go bua le Bill ka Setswana, eseng ka Sekgoa.	I want to talk to Bill in Setswana not in English.

M-3

Ba e tla ka gore ba batla go bôna Bill.	They are coming because they want to see Bill.
Ba e tla ka gore Bill o a lwala.	They are coming because Bill is sick.
Ba e tla ka gore ba batla go tshameka bolo.	They are coming because they want to play ball.

M-4

Ba tlêla eng?	Why are they coming?

NOTES: CYCLE 46

There are two verbs which have some irregularity of conjugation in the long form of the present tense positive. One of these verbs is tla 'come', which has a latent initial vowel -e, which coalesces with the formative a in the long form of the present tense positive, thus giving the forms:

	Singular	Plural
1st pers.	Ke e tla	Re e tla
2nd pers.	O e tla	Lo e tla
3rd pers.	O e tla	Ba e tla

As in M-4 the why-question corresponding to any ka gore clause will normally be asked by means of what is known as the 'applied form' of the verb. That is, to the normal stem is attached the suffix êla. Thus tla becomes tlêla, meaning come for (a reason). The whole question means:

Ba------tlêla-----eng? For what (reason) are they coming?
They---come for---what

Ka ntlha ya may be used in place of ka gore for'because'.

CYCLE 47: THIS IS MARK SMITH, PCV.

To the instructor: Give as a monologue.

Se ke setshwantshô sa ga Morêna Mark Smith. Ke lepiskops. O tswa Des Moines, Iowa. Ênê le mosadi wa gagwê (leina la mosadi wa gagwê ke Beth) ba nna kwa Shakawê. Ké matichara kwa Shakawe Primary School. Mark ó ruta History le Sekgoa, Beth ênê ó ruta Maths le Science. Ba rata tirô ya bônê thata. Gapê ba rata go nna kwa Botswana.

Q-1

T: O bona'ng fa? What do you see here?

S: (Respond with as much information as possible)

Q-2

T: Mark le mosadi wa gagwê ba tswa kae?

S: Ba tswa Iowa.

Q-3

T: Ba nna kae?

S: Kwa Shakawê.

Etc.

CYCLE 48: MISS PULE TALKS TOO MUCH.

M-1

Miss Pulê ó bua thata.	Miss Pule talks too much.
Miss Pulê ó nwa thata.	Miss Pule drinks too much.
Miss Pulê ó ja thata.	Miss Pule eats too much.
Miss Pulê ó gôga thata.	Miss Pule smokes too much.

M-2

Miss Pulê o ntse jang?	What's Miss Pule like?

C-1

A: Tichêrê ya gago ké mang?

B: Ké [ ].

A: Ó ntse jang?

B: Ó siame, mme fêla ó bua thata.

M-3

Miss Pulê ga a kwale sentlê.	Miss Pule doesn't write well.
Miss Pulê ga a bue sentlê.	Miss Pule doesn't speak well.
Miss Pulê ga a opele sentlê.	Miss Pule doesn't sing well.
Miss Pulê ga a kgweetse sentlê.	Miss Pule doesn't drive well.

C-2

A:	Miss Pulê o [kwala] jang?	How does Miss Pule write?
B:	O [kwala] maswê.	She writes badly.
A:	O [ruta] jang?	How does she teach?
B:	Ga a itse go [ruta].	She doesn't know how to teach.

M-4

Ênê ga a kwale sentlê, mme fêla o bala sentlê.	She writes badly, but she reads well.

Ênê ga a opele sentlê, mme fèla o tantsha sentlê.	She sings badly but she dances well.

C-3

A:	Ba re [Thicharwa Molefi] ó [ruta] sentlê.	They say [Mr. Molefi] [teaches] well.
B:	Mang?	Who?
A:	[Molefi] ga a [bue ka bonakô] mme ó [bua ka Setswana] fèla.	[Molefi] doesn't [speak fast] and he only [speaks in Tswana].

C-4

A:	Ba re [Miss Pulê] ga a rate go ruta.	
B:	Wa re'ng? Ga ke utlwe sentlê.	What are you saying? I don't hear you.
A:	Ka re, ba re, [Mistress Pulê] ga a rate go ruta.	I say, they say [Miss Pule] doesn't like to teach.
B:	Ga se boammaruri. [Miss Pulê] o rata go ruta.	It's not true. [Miss Pule] likes to teach.

CYCLE 49

To the instructor: Supply your own regiment, nation, and village.

M-1

Mophatô wa me ó bidiwa "Magata".	My age-group is called the "Magata".
Morafe wa me ó bidiwa "Bakgatla".	My tribe is called the Bakgatla.
Motse wa me ó bidiwa"Mochudi".	My village is called Mochudi.

C-1

A: [Mophatô] wa go go o bidiwa'ng?

B: ["   "].

M-2

Metse ya Bakgatla e bidiwa: Mochudi, Morwa, Bokaa, Sikwane, jalo jalo.	The villages of the Bakgatla tribe are called: Mochudi, Morwa, Bokaa, Sikwane, etc.
Merafe ya Batswana e beidiwa: Bangwato, Batawana, Balete, Batlokwa, Bakgatla, jalo jalo.	The tribes of the Batswana are called: Bangwato, Batawana, Balete, Batlokwa, Bakgatla, etc.
Mephato ya Bakgatla e bidiwa: Magata, Matšhama, Mathulwa, Mangôpê, jalo jalo.	The age-groups of the Bakgatla are named: Magata, Matšhama, Mathulwa, Mangôpê, etc.

C-2

T: Merafe ya Batswana ke efe?

S: Ke Bangwato, Bakgatla, Balete, Batlokwa, jalo jalo.

NOTES: CYCLE 49

o bidiwa mang? (lit.: who are you called?) is another way of asking your name. It is used by many people and is often shortened to Ó mang? (Cr. cycle 1). Here e bidiwa means "it (class 2 noun) is called or named".

Bakgatla age groups are called "Magata", "Matshana", etc.

CYCLE 50: GIVE HIM A PENCIL.

M-1

Kè fa Mike pênsêlê.	I'm giving Mike a pencil.
Kè mo fa pênsêlê.	I'm giving him a pencil.
Kè fa Mike lekwalô.	I'm giving Mike a letter.
Kè mo fa lekwalô.	I'm giving him a letter.
Kè fa Mike pampiri.	I'm giving Mike a piece of paper.
Kè mo fa pampiri.	I'm giving him a piece of paper.

C-1

T: (to S) Fa Mike [pênsêlê]. Ò dira'ng?

S: Kè mo fa [pênsêlê].

M-2

Kè go fa pênsêlê. (giving it)	I'm giving you a pencil.
Kè go fa lekwalô.	I'm giving you a letter.
Kè go fa pampiri.	I'm giving you a piece of paper.

C-2

T: Mpha [pênsêlê]. Ò dira'ng?

S: Ke go fa [pênsêlê].

M-3

Ò mpha pênsêlê.	You're giving me a pencil.
Ò mpha lekwalô.	You're giving me a letter.
Ò mpha pampiri.	You're giving me a piece of paper.

C-3

T: Kè dira'ng? (giving S a [pencil]

S: Ò mpha [pênsêlê].

CYCLE 51: HOW IS HE GOING TO TOWN?

M-1

John o ya toropong ka terena.	John is going to town by train.
John o ya toropong ka bese.	John is going to town by bus.
John o ya toropong ka koloi.	John is going to town by ox wagon.
John o ya toropong ka kara.	John is going to town by car.
John o ya toropong ka sekotshekara.	John is going to town by donkey cart.
John o ya toropong ka sefofane.	John is going to town by plane.
John o ya toropong ka maoto/dinaô.	John is going to town on foot.
John o ya toropong ka lori.	John is going to town by truck.

M-2

O ya ka'ng?	How is he going?
O tla ka'ng?	How is he coming?
O tsamaya ka'ng?	How is he traveling?
O êta ka'ng?	How is he traveling?

C-1

A:	[John] o ya [toropong].	
B:	O ya ka'ng?	How is he going?
A:	Ka [koloi].	By [ox wagon].

C-2

A:	A John o tla ka mosô?	Is John coming tomorrow?
B:	Nyaa o tla gompieno.	No, he's coming today.
A:	O tla ka'ng?	How is he coming?
B:	O tla ka [bese].	

C-3

A:	O tswa kwa [masimo] ka'ng?	How is he coming from the [fields]?
B:	O tswa ka [pitse].	He's coming on [horseback].

M-3

Batho ba Amerika ba êta ka'ng?	How do the people of America travel?
Batho ba Botswana ba êta ka'ng?	How do the people of Botswana travel?

M-4

Ga ba ete ka tonki.	They do not travel by donkey.
Ga ba ete ka sefofane.	They do not travel by plane.
Ga be ete ka terena.	They do not travel by train.
Ga ba ete ka baesekele.	They do not travel by bicycle.

C-4

T:	Batho ba Botswana ba êta ka maoto, ka sekotshekara, ka bese, ka terena le ka koloi.	The people of Botswana travel on foot, on donkey cart, by bus, by train, and by ox wagon.
	Ga ba ete ka sefofana kana ka kara.	They don't travel by plane or by car.
	Batho ba Amerika ba êta thata ka kara mme ga ba ete thata ka maoto.	The people of America travel a lot by car, but they don't travel much on foot.
	Ba rata go êta ka sefofane.	They like to travel by plane.
T:	Batho ba Botswana ba êta ka'ng?	
S:		
T:	Ba Amerika bôna ba êta ka'ng?	
S:		
T:	Lo ya Botswana ka eng?	How are you (pl) going to Botswana?

C-5

T:	Ô rata go êta ka'ng?	
S:	Ka [koloi] le ka [sefofane]. E seng ka maoto.	 Not on foot.

NOTES: CYCLE 51

Ka BPL 10 "on foot' is used commonly in Botswana. It's origin is easily traced. BPL is the license plate number for Botswana, Kgatleng Reserve. 10 refers to number of toes.

CYCLE 52: I THINK SO.

M-1

Ke bôna gore ó kwa dijong.	I think that he's at the dining hall.
Ke bôna gore ó kwa ofising.	I think that he's at the office.
Ke bôna gore óa lwala.	I think that she is sick.
Ke bôna gore ó nnà le Mphô.	I think that she lives with Mpho.

C-1

A: John ó kae?

B: Kè bôna gore ó kwa dijong.

A: A dijô di siame?

B: Kè bôna jalo, mme fêla ga kè itse sentlê.

C-2

A: [Lulu] ó nnà le mang?

B: Kè bôna gore ó nnà le [Mphô].

A: E he.

C-3

T: (Noting an absence in the class) Ann ó kae?

S: Kè bôna gore óa lwala.

T: Ao batho.

C-4

A: [Grace] ó batla mang?

B: Kè bôna gare ó batla [mookamedi].	I think that she wants the director.

Ò batla mang, Doctor?

Doctor: Kè batla [mookamedi]. Ó kae?

B: Kè bôna gore ó kwa ofising
ya gagwê.

Doctor: Ehe. Kè itumetse.

M-2

Kè gopola gore Grace ó opêlâ sentlê.	I think (i.e. I have the opinion) that Grace sings well.
Kè gopola gore Jack ó bua Setswana sentlê.	I think that Jack speaks Setswana well.
Kè gopola gore ó ruta sentlê.	I think that he teaches well.

C-5

A:	A ò rata tichêrê ya gago?	Do you like your teacher?
B:	Ee, kè mo rata thata.	Yes, I like him. very much.
A:	Ó ruta jang?	
B:	Kè gopola gore ó ruta sentlê, mme fèla ó bua ka Sekgoa thata.	I think that he teaches well, only he speaks English too slowly.

C-6

A:	Ke nakô mang?	What time is it?
B:	Ga ke na wache, mme ke gopola gore ke 1.00.	I don't have a watch, but I think it is 1:oo o'clock.

M-3

Kè solofêla jalo.	I think so. /hope so.
Kè gopola jalo.	I think so./hope so.
Kè bôna jalo.	I think so./hope so.

C-7

X:	A o ya kwa baesekopong le John ka mosô?	
Y:	Ke solofêla jalo.	I hope so.

C-8

Miss Smith: A o ya kwa Amerika go ruta mapiskops?

Miss Moloto:	Ke bôna jalo.	I think so.

NOTES: CYCLE 52

Though the usage is not always clearcut, generally you can follow this rule: If you mean by think "know for a fact" then use solofêla or bôna, if you mean "unverified fact, opinion" then use gopola. For example:

"I think John is in the office" (because he just phoned me from there and said he would be there all day) uses solofêla or bôna.

"I think John is in the office" (because he usually is there around this time of day) uses gopola.

CYCLE 53: THIS MAN HUNTS ANIMALS.

M-1

Obtain pictures from magazines and newspapers for introducing the following:

Monna yo o tsoma diphologolo. Ké motsomi.	This man is hunting animals. He is a hunter.
Monna yo o aga matlo. Ké moagi.	This man builds houses. He is a builder.
Monna yo o ruta go bala bebele. Ké moruti.	This man teaches how to read a bible. He's a priest.
Mosetsana yo o ôka balwetse. Ké mooki.	This girl looks after sick people. She is a nurse.
Monna yo o lema tshimo. Ké molemi.	This man ploughs fields. He is a farmer.
Mosadi yo o kwala dibuka. Ké mokwadi.	This woman writes books. She is a writer.
Mosadi yo o sega mesese. Ké mosegi.	This woman cuts dresses. She is a tailor.
Monna yo o rekisa dilô. Ké morekisi.	This man sells things. He is a merchant.
Mosetsana yo o thaepa marifi. Ké mothaepi.	This girl types letters. She's a typist.

C-1

T:	Mooki ó dira'ng?	What does a "mooki" do?
S:	Ó ôka batho.	She nurses sick people.

C-2

T:	Monna yoo ruta batho go bala bebele. Ó bidiwa'ng?	This man teaches people how to read the bible. What is he called?
S:	Ó bidiwa moruti.	He is called a preacher.

C-3

T:	Mosadi yo o kwala eng?	What is this woman writing?

S:	O kwala dibuka.	He writes English books.
T:	Tirô ya gagwê ke'ng?	What's her work?
S:	Ke mokwadi.	She is a writer.

C-4

T:	A monna yo o a bêrêka?	Is this man working?
S:	Ee ó rekisa kwa Bakgatla Store.	Yes, he sells at Bakgatla Store.
T:	Ó dira'ng?	What does he do?
S:	Ke morekisi.	He is a shopkeeper.

C-5

T:	Mosetsana yo o bêrêka kae?	Where does this girl work?
S:	Ó thaepa kwa Chinese Embassy.	She types at the Chinese Embassy.
T:	Ehe, ke mothaepi?	Oh, she is a typist.

NOTES: CYCLE 53

Nouns denoting occupations are formed from verb stems by prefixing the class 1 mo- and ba- and changing the final vowel of the verb stem to -i.

Contraction of the singular prefix mo- takes place with verb stems beginning with b or f, while the consonant l in the final syllable of the verb stem changes to its variant d under the influence of the vowel -i. The y is usually elided in the formation of these nouns from verb stems ending in -aya, while in some cases there is also a change of the penultimate vowel to ê.

Examples not in cycle material:

mo + b/f becomes mm:

mmoni--bôna 'to see'	'seer'
mmopi--bopa 'to mould'	'potter'
mmereki--bêrêka 'to work'	'worker'
mmelegi--bêlêga 'carry on back'	'babysitter'

l + *i* becomes -*di*:

moatlhodi--atlhola 'to adjudge'	'judge'
mokwadi--kwala 'write'	'author'

-*ay* becomes *ai*:

motsamai--tsamaya 'walk'	'traveler'
mmolai--bolaya 'kill'	'murderer'

-*ay* + *i* becomes *e*:

moapei--apaya 'cook'	'cook'

CYCLE 54: HAND ME THAT BOX.

M-1

Tsaya lejê le.	Take this stone.
Tsaya lenyena le.	Take this earring.
Tsaya lee le.	Take this egg.
Tsaya lebokosi le.	Take this box.

M-2

Mphê lebôkôsê leo.	Hand me that box.
Mphê lenyena leo.	Hand me that earring.
Mphê lee leo.	Hand me that egg.
Mphê lejê leo.	Hand me that stone.

M-3

Tsaya mabôkôsê a.	Take these boxes.
Tsaya mae a.	Take these eggs.
Tsaya manyena a .	Take these earrings.
Tsaya majê a.	Take these stones.

M-4

Mphê majê ao.	Hand me those stones.
Mphê manyena ao.	Hand me those earrings.
Mphê mae ao.	Hand me those eggs.
Mphê mabôkôsê ao.	Hand me those boxes.

C-1

T: Mphê lebôkôsê leo. Ò dira'ng?

S: Kè go fa lebôkôsê le.

C-2

T: Jim, o fa Mike lejê leo. Mike, Jim o dira'ng?

Mike: Jim ó mpha lejê le.

C-3

T: Tsaya lebôkôsê le. Ò dira'ng?

S: Kè tsaya lebôkôsê leo.

CYCLE 55: I DON'T KNOW HOW TO SPEAK IT WELL.

M-1

A o itse go bala Setswana?	Do you know how to read Setswana?
A o itse go bua Setswana?	Do you know how to speak Setswana?
A o itse go ruta Setswana?	Do you know how to teach Setswana?
A o itse go kwala Setswana?	Do you know how to write Setswana?

M-2

Nyaa, ga ke se itse sentlê.	No I don't know it well.
Nyaa, ga ke se rute sentlê.	No I don't teach it well.
Nyaa, ga ke se kwale sentlê.	No I don't write it well.
Nyaa, ga ke se bale sentlê.	No I don't read it well.
Nyaa, ga ke se bue sentlê.	No I don't speak it well.

C-1

Motswana: Dumêla, rra.

PCV: Dumêla, rra.
(Greetings exchanged)

Motswana: O [itse]
Setswana sentlê, rra.

PCV: Nyaa, ga ke se [itse]
sentlê, mme ke a leka. — No, I don't know it well but I try.

M-3

A o itse mookamedi wa rona?	Do you know our director?
A o itse Ngaka Smith?	Do you know Dr. Smith?
A o itse monna wa me?	Do you know my husband?
A o itse mong wa ntlo e?	Do you know the owner of this house?

M-4

Ee, ke a mo itse.	Yes I know him.

Nyaa, ga ke mo itse.	No, I don't know him.
Ee, ke mo itse thata.	Yes, I know him very well.

C-2

Mary: A ô [rata] [Carol]?

Alan: Ee,ke mo [rata] thata.

NOTES: CYCLE 55

Note in M-4 that the long forms are used (Cf. cycle 30) when no adjunct follows itse.

CYCLE 56: PLEASE HELP US WASH THE DISHES.

M-1

Re thusê go tlhatswa dijana.	Please help us wash the dishes.
Re thusê go tlhatswa diaparô.	Please help us wash the clothes.

C-1

A:	Mphô!	
Mphô:	Mma?	
A:	Ô dira'ng?	
Mphô:	Ga ké dire sepê.	I'm not doing anything.
A:	Re thusê go tlhatswa dijana.	

M-2

Nthusê go fetolêla mafoko a kwa Sekgoeng.	Please help me translate these words into English.
Nthusê go fetolêla lefoko le kwa Sekgoeng.	Please help me translate this word into English.

C-2

S:	Ke batla go ithuta Setswana.	I want to learn Setswana.
	Nthusê go fetolêla mafoko a kwa Sekgoeng.	Please help me translate these words into English.

(gives a written list of Setswana words)

T:	Go siame.	O.K.
	boammaaruri	truth
	bobôkô	brains
	boloi	witch craft
	bolwetse	sickness
	bontlê	beauty
	boswa	inheritance
	botlhale	wisdom

M-3

Mphê molelô.	Please give me a match.
Mphê motsoko.	Please give me some tobacco.
Mphê sesepa.	Please give me some soap.
Mphê metsi.	Please give me some water.
Re fê molelô.	Please give us some fire.
Re fê motsoko.	Please give us some tobacco.
Re fê sesepa.	Please give us some soap.
Re fê metsi.	Please give us some water.

C-3

A:	Re fê metsi.	Please give us some water.
B:	Lo batla go dira'ng ka metsi?	What do you want to do with water?
A:	Re batla go tlhatswa.	We want to wash (something).
B:	E he, go siame, (gives the water)	
A:	Re fê sesepa gapê.	
B:	(gives her soap)	
A:	Re itumetse.	

M-4

Re thusê ka sesepa.	Please give us some soap.
Re thusê ka êmêrê.	Please give us a bucket.
Re thusê ka lefêêlô.	Please give us a broom.

C-4 Volunteers versus Director

Volunteers: Dumêla, rra.

Director: Dumêlang. Lo batla'ng?

Volunteers: Re thusê ka sesepa, êmêrê le lefêêlô.

Director: Lo batla go dira'ng ka sesepa, êmêrê le lefêêlô.

Volunteers:	Re batla go fêêla matlo a rona.	We want to clean house.
Director:	E he, go siame.	

M-5

Nthusê.	Please help me.
Intshwarêlê.	Please excuse me.

CYCLE 57: THE WOMEN WEAR SCARVES IN BOTSWANA.

M-1

Lona lo apara'ng mo Amerika?	What do you wear here in America?
Lona lo rwala'ng mo Amerika?	What do you wear here in America?

M-2

Rona banna, re apara dihêmpê.	We men wear shirts.
Rona banna, re apara dibaki.	We men wear coats.
Rona banna, re apara marokgwe.	We men wear trousers.
Rona banna, re apara dijase.	We men wear over coats.

M-3

Rona basadi, re apara mesese.	We women wear dresses.
Rona basadi, re apara dionoroko.	We women wear petticoats.
Rona basadi, re apara dikêtê.	We women wear skirts.
Rona basadi, re apara dijesi.	We women wear sweaters.

M-4

Rona banna, re rwala ditlhako.	We men wear shoes.
Rona banna, re rwala dihutshe.	We men wear hats.
Rona banna, re rwala dikausu.	We men wear socks.
Rona banna, re rwala diwatche.	We men wear a watch.

M-5

Rona basadi, re rwala ditlhako.	We women wear shoes.
Rona basadi, re rwala manyena.	We women wear earrings.
Rona basadi, re rwala dihutshe.	We women wear hats.
Rona basadi, re rwala dikausu.	We women wear stockings.

C-1

A:	John ó rwala'ng?	What does John always wear?
B:	Ó rwala [dikausu le ditlhako].	
A:	Ó rwala'ng gapê?	What else does he wear?
B:	Gapê ó rwala hutshe le watshe.	He also wears a hat and a watch.

M-6

Banna ga ba apare mesese.	Men don't wear dresses.
Basadi ga ba apare di ôbarôlô.	Women don't wear overalls.
Banna ga ba rwale manyena.	Men don't wear earrings.

C-2

A:	O apara'ng?	What do you always wear?
B:	Ke apara borokgwe.	I wear trousers.
A:	A o apara mosese?	Do you wear dresses?
B:	Nyaa, banna ga ba apare mesese.	Men don't wear dresses.

NOTES: CYCLE 57

There is a distinction made in Setswana between what is worn on the trunk of the body (apara) and what on the extremities (rwala).

CYCLE 58: HERE IT IS.

M-1

Letswai ke le.	Here is some/the salt.
Lefêêlô ke le.	Here is a broom.
Lekwalô ke le.	Here is the letter.

M-2

Letswai le kae?	Where is the salt?
Lefêêlô le kae?	Where is the broom?
Lekwalô le kae?	Where is the letter?

C-1

A:	[Lekwalô] le kae?	Where is the [letter]?
B:	Ke le.	Here it is.

C-2

A:	A o batla [letswai]?	Do you want [salt]?
B:	Ee, ke batla [letswai]. Le kae? Or: Ee. Le kae?	
A:	Ke le.	

M-3

Nama ke e.	Here is some/the meat.
Sukiri ke e.	Here is some/the sugar.
Bôtôrô ke e.	Here is some/the butter.
Kofi ke e.	Here is some/the coffee.

M-4

Nama e kae?	Where is the meat?
Sukiri e kae?	Where is the sugar?

Bôtôrô e kae?	Where is the butter?
Kofi e kae?	Where is the coffee?

C-3

A: [Bôtôrô] e kae?

B: Ke e.

C-4

A:	Tsaya [nama].	Take the [meat].
B:	E kae?	
A:	Ke e.	Here it is.

C-5

A:	Lo batla go ja eng gompieno?	What do you (pl) want to eat today?
B:	Re batla go ja [nama].	
A:	A ga lo batle go ja reisi?	Do you like to eat rice?
B:	Re a e rata. E kae?	
A:	Ke e.	

C-6

A: Ò batla'ng?

B: Kè batla [letswai]. Le kae?

A: Tsaya. Ke le.

B: Tanki. Or: Ke itumetsi.

CYCLE 59: THE THIRD DAY.

M-1

Review counting on the fingers from 1-5 (see cycle 29).

C-1

T:	A o itse go bala go ya go êma ka botlhano?	Do you know how to count up to five?
S:	Ee, kea itse.	
T:	Go siame, bala!	Please count.
S:	(Using the fingers in Setswana fashion). bongwe, bobedi boraro, bonê, botlhano	

M-2

Teach counting on the fingers from 6-10

borataro	six
bosupa	seven
boeiti	eight
bonaene	nine
lesomê	ten

C-2

T:	A o itse go bala go ya go êma lesomê?	Do you know how to count up to ten?
S:	Ee, kea itse.	
T:	Go siame. Bala.	
S:	(Using the correct fingers) bongwe, bobedi, bonaro, bonê, botlhano, borataro, bosupa, boeiti, bonaene, lesomê	

M-3

Review the following days of the week (from cycle 29):

Labobedi	Tuesday

Laboraro	Wednesday
Labonê	Thursday
Labotlhano	Friday

M-4

Read aloud the following phrases, while your students observe the English meanings. Select only 3 or 4 of the objects from the items in this lesson as too many will confuse the student and slow down the frill. You must have 9 of each item. Lay them in a row and begin M-4.

Labobedi	Tuesday
letsatsi la bobedi	the second day
lebêntlêlê la bobedi	the second shop
lekwalô la bobedi	the second letter

Laboraro	Wednesday
letsatsi la boraro	the third day
lee la boraro	the third egg
lerapô la boraro	the third bone

Labonê	Thursday
letsatsi la bonê	the fourth day
lejê la bonê	the fourth stone
lefêêlô la bonê	the fourth broom

Labotlhano	Friday
letsatsi la botlhano	the fifth day
leso la botlhano	the fifth stirring spoon
le bôkôsê la botlhano	the fifth box

Now give the following phrases, having your students listen and point to correct objects. After this is successfully carried out, have students give correct Setswana when you point to the object.

Teacher	Response (group, individual)
1. lekwalô la bobedi	2nd
2. lee la boraro	3rd
3. lebônê la bonê	4th
4. legapu la botlhano	5th
5. lerapô la boraro	3rd
6. lenyena la bobedi	2nd
7. lesêka la botlhano	5th
8. lejê la bonê	4th
9. letsatsi la bonê	4th
10. leswana la bobedi	2nd
11. lee la boraro	3rd
12. lejê la botlhano	5th
13. lebentlele la bonê	4th
14. lebônê la bobedi	2nd
15. lerapô la boraro	3rd
16. lenyena la botlhano	5th
17. lebôkôsê la bobedi	2nd
18. lesêka la boraro	3rd
19. lepiskops la bonê	4th
20. lesô la botlhano	5th

M-5

As before with M-4 above:

lekwalô la borataro	the sixth letter
lekwalô la bosupa	the seventh letter
lekwalô la boeithi	the eighth letter
lekwalô la bonaene	the ninth letter

lebônê la borataro	the sixth lamp
lebônê la bosupa	the seventh lamp
lebônê la boeithi	the eighth lamp
lebônê la bonaene	the ninth lamp

1. lebônê la bora taro	6th
2. lekwalô la bosupa	7th
3. lee la boeiti	8th
4. letsatsi la bonaene	9th
5. lebôkôsê la bosupa	7th
6. lejê la bonaene	9th
7. lesô la bosupa	7th
8. lenyena la bonaene	9th
9. lepiskops boeiti	8th

NOTES: CYCLE 59

The real Setswana words for the numbers '8' bofera bobedi and '9' bofera bongwe are rarely used. Most speakers in fact, use these two English numerals for counting purposes.

The Setswana counting system is fairly complicated, so you will be exposed to it gradually in this course. You will recall from cycle 29 that the English number system is used for telling time and counting money. This takes care of one of the more immediate needs for counting.

The aim in this cycle is to allow you to become familiar with the number stems from 1 to 9 (but not necessarily to use them). The counting system is complicated for the learner because of the prefix and stem variations that can occur, as the following example will illustrate.

pedi	two (when simply counting: one, two, three..)
motho wa bobedi	the second person (ordinal numbers)
batho ba babedi	two people (cardinal numbers)

The counting of objects or people (e.g. batho ba babedi, two people) will be taught in a later cycle.

When numbers are used as ordinals (second, third, fourth, etc.), the construction for relating them to the noun is one which is familiar to you by now:

noun + possessive + noun

motho wa bobedi	the second person
letsatsi la bobedi	the second day

It may seem strange to find that the numbers behave like nouns in this construction. (When used as cardinals, the numbers behave like adjectives). Actually this is not unusual, since the number stems in this case have been made into nouns by the addition of the prefix bo-:

bobedi	second (lit.: Secondness)
boraro	third (lit.: thirdness)
bonê	fourth (lit.: fourthness)

In earlier cycles (1, 7, 31, 38) you learned that the form of the possessive varies according to the noun that precedes it:

Moruti wa ga Moremi.	Moremi's teacher
Tsala ya ga Moremi.	Moremi's friend

In counting the Batswana commonly use t
hand closed, the little finger is raised for
nger for 'two'; these with the middle finger
open left hand indicates 'five'. After this
necessary, though optional. 'Six' is indica
hand, ther remaining fingers being closed;'
right hand and the index finger, and so on u
'ten'.

CYCLE 60: NOUN CLASS SUMMARY.

All the ordinary Setswana nouns can be divided into seven groups or classes, and each of these is followed by its own form of the possessive.

wa- motho wa bobedi

la- letsatsi la bobedi

sa- setlhare sa bobedi

ya- katse ya bobedi

jwa- bosigo jwa bobedi

la-/lwa- lokwalô lwa bobedi

Only six possessive forms are given above, since two of the groups happen to take the same possessive form (____________wa bobedi), though elsewhere they behave quite independently.

The grouping of Setswana nouns into seven classes is of consequence for more reasons than just the determination of the form of the possessive. For example, nouns are pluralized by changing the form of the noun prefix, and this varies from class to class:

1.	mo.NOUN Motswana	ba.NOUN Batswana	Motswana, Batswana
1a.	ø .NOUN mma	bo.NOUN bomma	mother, mothers
2.	mo.NOUN molamu	me.NOUN melamu	stick, sticks
3.	le.NOUN leoto	ma.NOUN maoto	foot, feet
4.	se.NOUN sejana	di.NOUN dijana	dish, dishes
5.	N. NOUN nku	di.NOUN dinku	sheep, sheep
6.	lo.NOUN lokwalô	di.NOUN dikwalô	letter/book, letters/books
7.	bo.NOUN bosigo	ma.NOUN masigo	night, nights

As you can see from the above, each of the noun classes has a set of prefixes which are added to the stem, one to indicate the singular, and the other to indicate the plural. In some cases the prefix form of one class is the same as that of another (cf. class 1 motho and class 2 motse).

We write the prefix for the class 5 singular as "N", which suggests two of the important characteristics of this class.

a. When the rest of the word has only one syllable, the prefix is a nasal, and the sound of it varies according to the consonant which immediately follows it:

mphô gift (n=m before p, ph, m)

nthô	sore	(n=n before t, th, n)
nku	sheep	(n=n before k, kh)

b. This nasal prefix ("N") is dropped from almost all noun stems of two or more syllables:

thutô	lesson
pitse	horse
kgosi	chief
baki	jacket

There are, however, a few stems having two or more syllables which retain this nasal prefix:

nnete	truth

The following examples (from cycles you've already studied) demonstrate some additional ways in which the noun classes affect other parts of the sentence.

Leina la gago ke mang?	Cycle 1
Tichêrê ya gago ke mang?	Cycle 7
Selô se ke eng?	Cycle 27
Dilô tse ke eng?	
Ke sesepa sa ga John.	Cycle 31
Ke lekwalô la ga John.	
Sesepa se/seo	
Lenyena le/leo	Cycle 33
Lesôlê le nwa bojalwa.	Cycle 35
Sefofu se nwa bojalwa.	
Monna o nwa bojalwa.	

Letswai le kae?	Where is the salt?	Cycle 58
Sukiri e kae?	Where is the sugar?	
Mookamedi o kae?	Where is the director?	Cycle 45
Baokamedi ba kae?	Where is the staff?	

At this point in your studies don't make a special effort to "memorize" these noun classes with their various prefixes: you will have ample opportunity to do this later (see cycle 76). For now it is sufficient that you understand that the variations in forms (such as the possessives) which you are encountering are due to the grouping of nouns into classes, and that there is a limit to these variations (they don't go on without end!)

By now you've had considerable practice in using several forms of the possessive. The full set is given below for your information. You need not memorize them now (unless you feel compelled to do so!); they will be practiced in later cycles.

Possessive Construction

noun + possessive + noun

1.	mo.NOUN wa________	ba.NOUN ba________
	morwa wa bobedi	barwa ba bobedi
2.	mo.NOUN wa________	me.NOUN ya________
	mogokgo wa bobedi	megokgo ya bobedi
3.	le.NOUN la________	ma.NOUN a_________
	lesole la bobedi	masole a bobedi
4.	se.NOUN se_________	di.NOUN tsa_______
	sebui sa bobedi	dibui tsa bobedi
5.	N.NOUN ya__________	di.NOUN tsa_______
	ngaka ya bobedi	dingaka tsa bobedi
6.	lo.NOUN lwa/la______	di.NOUN tsa_______
	lokwalô lwa bobedi	dikwalô tsa bobedi
7.	bo.NOUN jwa_________	ma.NOUN a_________
	bojalwa jwa bobedi	majalwa a bobedi

Exercise 1

Practice converting singular nouns into their equivalent plural. Use additional nouns from previous lessons.

	Teacher	Response
Class 1	motswana	batswana
	mosadi	basadi
	monna	banna
Class 4	sejana	dijana
	setlhare	ditlhare
	setilô	ditilô
Class 5	nku	dinku
	ntša	dintša
	nnêsê	dinnêsê
	pitse	dipitse
	kgomo	dikgomo

Class 5 continued	buka	dibuka
	kobô	dikobô
Class 2	molamu	melamu
	mokgatitswe	mekgatitswe
	motse	metse
	molêlô	melêlô
Class 3	leoto	maoto
	letsatsi	matsatsi
	leina	maina
	leru	maru
Class 7	bosigo	masigo
	bojalwa	majalwa
	bogôbê	magôbê
Class 6	lonala	dinala
	lonaô	dinaô
	lokwalô	dikwalô

E-2

Do E-1 with the singular nouns given in random order rather than according to class.

Teacher	Response
molamu	melamu
mosadi	basadi
sejana	dijana
monna	banna
pitse	dipitse
etc.	etc.

E-3

Practice converting plural nouns into their equivalent singulars, first by classes (as in E-1), then in random order (as in E-2).

CYCLE 61: THEY'RE ALL GONE.

M-1

Ke kopa madi.	I'm asking for money.
Ke kopa metsi.	I'm asking for water.
Ke kopa mafura.	I'm asking for oil.

M-2

Ga a yô.	There isn't any. (It's all gone.)

C-1

Motswana child: Ke kopa madi, rra.

PCV: Ga a yô. I don't have any.

M-3

Ke kopa diswitshi.	I'm asking for candy.
Ke kopa dinamune.	I'm asking for oranges.
Ke kopa dimphô.	I'm asking for presents.

M-4

Ga di yô.	There aren't any. (They're all gone)

M-5

Ke kopa tiki.	I'm asking for a 2 1/2 piece.
Ke kopa jesi.	I'm asking for a sweater.
Ke kopa sukiri.	I'm asking for sugar.

M-6

Ga e yô.

C-2

Small child: Ke kopa tiki, rra.

PCV: Ga e yô.

Child:	Mme o na le madi. Ke a a utlwa mo kwatlheng ya gagô.	But you have money. I hear it in your pocket.
PCV:	O nkopa 'tiki' e seng 'madi'. Ruri ga ke na 'tiki'.	You asked me for a 'tickey' not for 'money'. Really I don't have a 'tickey'.

C-3

Motswana girl: Ke batla tirô, mma.

PCV: Ga e yô, mma.

M-7

Motho ga a/yô.	There isn't any person (here).
Sesepa ga se/yô.	There isn't any soap (here).
Letswai ga le/yô.	There isn't any salt (here).
Lokwalô ga lo/yô.	There isn't any book (here).
Molelô ga o/yô.	There isn't any match (here).
Bojalwa ga bo/yô.	There isn't any beer (here).

C-4

Mosetsana: Ke kopa mmêrêkô, rra.

PCV: Ga o yô, mma.

C-5

Visitor:	Ramoutsa Secondary School se kae?	Where is the Ramoutsa Secondary School?
Molete:	Ga se yô, rra.	There isn't one.

C-6

A:	Sesepa sa ga Bill se kae?	Where is Bill's soap?
B:	Ga se yô.	It's not here.
A:	Se kae?	Where is it?
B:	Ga ke itse.	

C-7

Child:	Dilêkêrê, mpha dilêkêrê.	
Volunteer:	Ga diyô!	
Child:	Di teng, kea itse.	There is, I know.
	Mpha dilêkêrê.	Give me some candy.
Volunteer:	Ga diyô ruri.	There isn't any, truly.

C-8

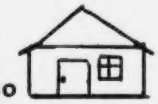
Child:	Ke kopa [namune], rra.	
	mpha [namune].	
Volunteer:	O batla'ng?	What do you want?
Child:	Ke kopa [Namune], rra.	I am asking for an orange, sir.
Volunteer:	Ga ke na [namune].	
	Or: Ga [e] yô.	
Child:	Mpha [namune]. [E] teng, ke a [e] bôna.	
Volunteer:	Ke romilwe.	They're not mine. (lit.: I've been sent (to buy them)).

NOTES: CYCLE 61

yô of Ga se yô, etc. is sometimes written without the y : Ga se ô.

CYCLE 62: I LIVE ALONE.

M-1

Draw 6 houses [like so ] on the blackboard. Number them. Point to each as you teach the following. Give it first as a monologue.

#1	(Selô) se ke ntlo ya me. Ke nna fa. Ke nna ke le nosi.	This is my house. I live here. I live alone. (all by myself)
#2	Se ke ntlo ya gago. Ò nna o le nosi.	This is your house. You live alone.
#3	Se ke ntlo ya gagwê. Ó nna a le nosi.	This is his house. He lives alone.
#4	Se ke ntlo ya rona. Re nna re le nosi.	This is our house. We live alone (all by ourselves)
#5	Se ke ntlo ya lona. Lo nna lo le nosi.	This is your house. You all live alone.
#6	Se ke ntlo ya bonê. Ba nna ba le nosi.	This is their house. They live alone.

M-2

(Using one of the houses, relabel it Bill and John) Then teach the following:

John le Bill ba nna mmôgô.	John and Bill live together.
John o nna fa. Bill o nna fa.	John lives here. Bill lives here.
Ba ja mmôgô. Ba leba TV mmôgô.	They eat together. They watch TV together.
Ba ya tirong mmôgô.	They go to work together.
Ba bêrêka mmôgô mo ofising ya pôsô.	They work together at the post office.
Ke ditsala tsa boammaruri.	They are true friends.

C-1

A: Dumêla Mary.

B: Dumêla John.

A: O nna kae jaanong?

B: Ke nna fa.

A: O nna le mang?

B: Ke nna ke le nosi.

C-2

A: O batla mang, mma?

B: Ke batla Tefô le Pulê. Ba kae?

A: Ba kwa mmetšheng. They are at the soccer match.

B: A ba nna mmôgô?

A: Ee, ntlo ya bônê ke e, No. 4.

B: Ke itumetse, rra.

NOTES: CYCLE 62

Ke le nosi, *o le nosi*, etc. have two sets of variant forms: 1) *Ke nnosi*, *o nnosi*, etc., and 2) *Ke le esi*, *o le esi*, etc.

CYCLE 63: CATHY ALWAYS WEARS EARRINGS.

M-1

Review cycle 57

John o rwele hutshe gompieno.	John is wearing a hat today.
John o rwele ditlhako gompieno.	John is wearing shoes today.
John o rwele dikausu gompieno.	John is wearing stockings today.
John o rwele watshe gompieno.	John is wearing a watch today.

M-2

Cathy o rwala tuku malatsi otlhe.	Cathy always wears a scarf.
Cathy o rwala manyena malatsi otlhe.	Cathy always wears earrings.
Cathy o rwala lesêka malatsi otlhe.	Cathy always wears a bracelet.
Cathy o rwala dikausu malatsi otlhe.	Cathy always wears stockings.

M-3

John ga a apara jeresi gompieno.	John isn't wearing a sweater today.
John ga a apara jase gompieno.	John isn't wearing an overcoat today.
John ga a apara baki gompieno.	John isn't wearing a jacket today.
John ga a apara hêmpê gompieno.	John isn't wearing a shirt today.

M-4

Cathy ga a apare dijale.	Cathy doesn't wear shawls.
Cathy ga a apare dikobô.	Cathy doesn't wear blankets.
Cathy ga a apare dibaki.	Cathy doesn't wear jackets.
Cathy ga a apare dijeresi.	Cathy doesn't wear sweaters.

C-1

A:	Susan o rwele'ng?	What is Susan wearing?
B:	O rwele [manyena].	
A:	A [John] o rwele manyena?	
B:	Nyaa, ga a rwala manyena. Banna ga ba rwale manyena.	He is not wearing earrings. Men don't wear earrings.

C-2

A:	Susan ó apere'ng?	What is Susan wearing?
B:	Ó apere [bolause].	
A:	A ó apere [jesi] gapê?	Is she also wearing a [sweater]?
B:	Nyaa ga a apara [jesi].	

NOTES: CYCLE 63

There is a group of Setswana verbs which require the use of the perfective tense to be equivalent in meaning to the English present. (A partial list of these verbs follow.)

The semantic content of verbs which comprise this group usually indicates actions which can continue for only a limited period of time before attaining completion, whereupon some type of mental or physical state results. Thus we have apara (to put on) which in the perfect tense apere comes to mean 'wear'--lit. 'have put on'. When used in the present tense these verbs indicate habitual action.

apara, apere	(dress, wear, put on upper clothes)
didimala, didimetse	(become quiet or silent)
nna, ntse	(sit, enter the sitting position)
êma, eme	(stand, rise, enter the standing position)
gakala, gaketse	(become excited or indignant)
galefa, galefile	(become angry)
kgora, kgotshe	(become full or satisfied with food)
khubama, khubame	(kneel, enter the kneeling position)
kôlôba, kolobile	(become wet)
lapa, lapile	(become tired)

latlhêga, latlhegile	(become lost)
nôna, nonnê	(become fat)
kgalêga, kgalegile	(become thirsty)
ôma, omile	(become dry, dry out)
ônala, onetse	(become worn out, wear out)
palama, palame	(mount, climb, enter the mounted position)
phatlalala, phatlaletse	(scatter, disperse, become scattered)
rapama, rapame	(lie down, enter the lying position)
rôbala, rôbetse	(sleep, go to sleep, enter the slee ing position)
rôbêga, robegile	(break, get broken)
rwala, rwele	(put on extremities; carry on head)
siama, siame	(become righteous, good, straight)
tlala, tletse	(become full)
tlhalefa, tlhalefile	(become wise, clever)
tlwaêla, tlwaetse	(become accustomed)
tshwara, tshwere	(grasp, seize catch, hold)
tsofala, tsofetse	(become old, age)
tswala, tswele	(put on underwear)
tswàlá, tswètsè	(close door)
swa, sule	(die)
timêla, timetse	(stray, get lost)

CYCLE 64: HOW IS THE FOOD?

M-1

Dijô di monate.	The food is nice.
Dijô di chipi.	The food is cheap.
Dijô di turu.	The food is high-priced.
Dijô di siame.	The food is ready.

M-2

Dijô di ntse jang?	How is the food?

C-1

A: Ò nwa'ng?

B: Kè nwa legapu. I'm eating a watermelon.

A: Le ntse jang?

B: Le [monate].

C-2

A: Ò ja'ng?

B: Kè ja [nama].

A: E ntse jang?

B: E monate.

C-3

PCV: A [reisi] e [turu] kwa Botswana.

Motswana: Ee, [reisi] e [turu].

PCV: A [nama] e [turu]?

Motswana: Nyaa, [nama] ga e [turu]. E [chipi].

C-4

A: A ò ja [reisi]?

B: Ee, kè ja [reisi].

A: Ke bokae?

B: E turu.

C-5

A: [Nama] e kae?

B: Ke e.

A: E ntse jang?

B: E monate.

C-6

PCV_1: Dikeledi o ntse jang?

PCV_2: O siame thata.

NOTES: CYCLE 64

Note on use of *siame*--ready/nice.
monate--tasty/nice.

When using 'nice' to describe people, keep in mind that *siame* means 'ready' (of food), 'nice' (of people) and *monate* means 'tasty'.

Notice in C-1 that the Botswana 'drink' watermelon.

CYCLE 65: WHEN IS JOHN GOING TO TOWN?

M-1

Ó ya Lobatsê leng?	When is he/she going to Lobatse?
Ó ya tirong leng?	When is he/she going to work?

M-2

Ó ya Lobatsê ka 8:00.	He's going to Lobatse at 8 o'clock.
Ó ya Lobatsê ka 1:00.	He's going to Lobatse at 1 o'clock.
Ó ya Lobatsê ka Sôntaga.	He's going to Lobatse on Sunday.
Ó ya Lobatsê ka Sateretaga.	He's going to Lobatse on Saturday.
Ó ya Lobatsê malatsi otlhe.	He goes to Lobatse every day.
Ó ya Lobatsê ka mosô.	He's going to Lobatse tomorrow.

C-1

A: [John] ó ya Lobatsê leng?

B: Ó ya [ka 8:00].

M-2

Re ja leng?	When (on what schedule/at what time) do we eat?
Re palama leng?	When do we ride?
Re rôbala leng?	When do we go to bed?
Re tsoga leng?	When do we get up?
Re ya sekolong leng?	When do we go to school?
Re ya kerekeng leng?	When do we go to church?

C-2

A:	Re ja leng?	When do we eat?
B:	Re ja ka 7:00, ka 12:00, le ka 6:00.	We eat at 7:00, 12:00, and 6:00.

C-3

A:	Re rôbala leng?	When do we go to bed?
B:	Ka 10:00.	At 10:00.
A:	Re tsoga leng?	When do we get up?
B:	Ka 6:00.	At 6:00.
A:	Re ya go palama leng?	When do we ride?
B:	Jaanong jaana. A re yeng.	Right now. Let's (pl.) go.

C-4

A:	Ò ya leng kerekeng?	When do you go to church?
B:	Ka Sôntaga.	On Sundays.

C-5

A:	Ò ya leng sekolong?	When do you go to school?
B:	Kè ya sekolong ka Mantaga, Laboraro, le Labotlhano.	I go to school on Mondays, Wednesdays, and Fridays.

C-6

A:	Ò ithuta Setswana leng?	When do you study Setswana?
B:	Malatsi otlhe.	Every day.

M-4

Sekolo se tsêna leng?	When does school begin?
Kêrêkê e tsêna leng?	When does church begin?

C-7

A:	Sekolo se tsêna leng?	When does school begin?
B:	Ka 8:00.	

M-5

Bese e tsamaya leng?	When is the bus leaving?

Sefofane se tsamaya leng?	When is the plane leaving?
Dinêô o tsamaya leng?	When is Dineo leaving?

C-8

A:	Ô tsamaya leng?	
B:	Kè tsamaya ka mosô.	I'm going tomorrow.
A:	Ô tsamaya ka'ng?	How are you going?
B:	Ka bese.	By bus.
A:	E tsamaya leng?	When does it go?
B:	Ka 8:00.	

M-6

Moagi ó tla leng?	When is Moagi coming?
Moagi ó tla ka'ng?	How is Moagi coming?
Moagi ó tla le mang?	With whom is Moagi coming?

C-9

A:	Moagi ó tla leng?	
B:	Ó tla ka mosô.	
A:	Ó tla ka'ng?	
B:	Ka pitse.	
A:	Ó tla le mang?	
B:	Ga ke itse, fêla ke bôna gore ga a tle le opê.	I don't know, but I think that he's not coming with anybody.

CYCLE 66: THE PEN IS ON THE TABLE.

M-1

Pênê e fa godimo ga tafolê.	The pen is over/above the table.
Pênê e fa pele ga tafolê.	The pen is in front of the table.
Pênê e fa moragô ga tafolê.	The pen is behind/in back of the table.
Pênê e fa gare ga tafolê.	The pen is in the middle of the table.

C-1

T: Pênê e kae?

S: E fa [moragô] ga tafolê.

M-2

Pênê e gaufe le tafolê.	The pen is near the table.
Pênê e kgakala le tafolê.	The pen is far from the table.

M-3

Pênê e ka fa njeng ga tafolê.	The pen is to the right of the table.
Pênê e ka fa tlase ga tafolê.	The pen is underneath the table.
Pênê e ka fa molemeng ga tafolê.	The pen is to the left of the table.

M-4

Pênê e fa ntlheng ya tafolê.	The pen is on the edge of the table.
Pênê e fa khoneng ya tafolê.	The pen is on the corner of the table.
Pênê e fa (le) tlhakoreng la tafolê.	The pen is at the side of the table.

M-5

Pênê e mo tafoleng.	The pen is on (top of) the table.
Pênê e fa gare ga ditafolê.	The pen is between the tables.
Pênê e mo teng ga tafolê.	The pen is inside the table.

M-6

John o mo nokeng.	John is in the river.
John o kwa nokeng.	John is at the river.
John o fa nokeng.	John is near the river.

CYCLE 67: THEY LOVE EACH OTHER VERY MUCH.

M-1

Ed o rata Marsha. Marsha o rata Ed. Ba ratana.	Ed loves Marsha. Marsha loves Ed. They love each other.
Lula o leba Mark. Mark o leba Lula. Ba lebana.	Lulu is looking at Mark. Mark is looking at Lulu. They are looking at each other.
Jim o roga letagwa. Letagwa le roga Jim. Ba rogana.	Jim is swearing at the drunkard. The drunkard is swearing at Jim. They are swearing at each other.
Ntša e loma Charles. Charles o loma ntša. Di lomana.	The dog is biting Charles. Charles is biting the dog. They are biting each other.
Nelson o bitsa Marie. Marie o bitsa Nelson. Ba bitsana.	Nelson is calling Marie. Marie is calling Nelson. They are calling each other.

C-1

A:	Basimane bao ba betsana malatsi otlhe.	Those two boys are always fighting with each other.
B:	Ga ba utlwane ka sepê.	They never agree with each other about anything.
A:	Ke bôna gore ga ba ratane.	I think that they don't like each other.

M-2

Sally le mmaagwê ba tshwana thata.	Sally and her mother look exactly alike.
Sally le mmaagwê ba ya go kôpana ka Labonê.	Sally and her mother are going to meet (each other) on Thursday.

C-2

PCV:	A se ke nku kama podi? Ga ke itse sentlê.	Is this a sheep or a goat? I can't tell.
Motswana:	Ke podi.	It's a goat.
PCV:	Ao, di a tshwana.	Oh. They look alike.

C-3

A:	A o batla go nwa kofi kana tee?	Would you like coffee or tea?
B:	Go tshwana fêla.	It doesn't matter. (one's the same as the other)

NOTES: CYCLE 67

The form known as the 'reciprocal' has the suffix -*ana* and indicates that the action signified by the simple stem is carried out mutually by the two parties involved. It expresses the equivalent of the English 'each other' or 'one another'.

Some reciprocal forms do not have any corresponding simple forms: *tshwana* (resemble), *kôpana* (meet), *tlhakana* (mix with each other), *lekana*, (be equal).

CYCLE 68: WHAT ARE YOU GOING TO DO TOMORROW?

To the instructor: Introduce the use of "tlaa" to indicate future actions by means of the following demonstration:

T: Ke tlaa bula lebati.
(Then opens the door saying)

Ke bula lebati.

Ke tlaa tswala lebati.

(Then closes the door, saying)

Ke tswala lebati.

Repeat the same series of actions and statements using a letter (lekwalô) and a purse (kgetsana).

M-1

Ke tlaa bula lebati.	I'm going to open the door.
Ke tlaa bula lekwalô.	I'm going to open the letter.
Ke tlaa bula kgetsana.	I'm going to open the purse.

M-2

To the instructor: Give the sentences in the left-hand column, and have the students respond with the sentences in the right-hand column.

Ke bula lebati.	Ke tlaa bula lebati.
Ke bula lekwalô.	Ke tlaa bula lekwalô.
Ke bula kgetsana.	Ke tlaa bula kgetsana.
Ke tswala lebati.	Ke tlaa tswala lebati.
Ke tswala kgetsana.	Ke tlaa tswala kgetsana.
Ke tswala lekwalô.	Ke tlaa tswala lekwalô.

C-1

S: (as a monologue, performing the appropriate actions)

Ke tlaa bula [lebati].	Ke bula [lebati].
Ke tlaa tswala [lebati].	Ke tswala [lebati].

M-3

A o tlaa apaya reisi ka mosô?	Are you going to cook rice tomorrow?
A o tlaa phimola ka mosô?	Are you going to dust tomorrow?

C-2

A: A o tlaa [apaya reisi] ka mosô?

B: Ee, ke tlaa [apaya reisi] ka mosô?

C-3

A: O tla dira eng ka mosô?

B: Ke tla [ ] ka mosô.
Or: Ga ke itse.

M-4

Ke tlaa palama pitse.	I'll ride a horse.
Ke tlaa rêka pitse.	I'll buy a horse.
Ke tlaa bolaya pitse.	I'll shoot the horse.

C-4

A:	Ke batla go palama pitse.	
B:	A o na le pitse?	
A:	Nyaa, ga ke na pitse.	
B:	Jaanong o tlaa palama pitse ya ga mang?	Then whose horse will you ride?
A:	Ke tlaa rêka pitse.	
B:	Wêna, ga o na madi.	You, you don't have any money.
A:	Ke na le madi. Kea bêrêka. Ga o itse?	I have money. I'm working. Don't you know?
B:	E he. Go siame.	

NOTES: CYCLE 68

Some people say setswalô instead of lebati for 'door'.

The word indicating future tense is sometimes spelled tla and sometimes tlaa.

CYCLE 69: A MOTSWANA WOMAN.

Use a picture for the following:

Mo re bôna mosadi wa motswana.	Here we see a motswana woman.
Ke Mokgatla.	She is a member of the Kgatla tribe.
O kwa ntlê	She is outside.
Mosadi o belege ngwana.	The woman is carrying a child.
O mmelege ka thari.	She has tied her with a sling.
O rwele tukwi le manyena.	She is wearing a head-scarf and earrings.
Ngwana o rwele kapi.	The baby is wearing a bonnet.

Q-1

T:	O bôna mang?	Who do you see?
S:	Ga ke mo itse, mme ke bôna gore ke mosadi wa Motswana.	I don't know her, but I see that she is a Motswana woman.

Q-2

T:	O dirá'ng?	What is she doing?
S:	O a tsamaya.	She is walking.

Q-3

T:	O apere'ng?	What is she wearing?
S:	O apere mosese.	She's wearing a dress.

Q-4

T:	Mosadi o belege'ng?	What is the woman carrying?
S:	O belege ngwana.	She's carrying a child.

Q-5

T:	O mmelege ka'ng?	With what has she tied him?
S:	O mmelege ka thari. Or: Ka thari.	She has tied him with a sling. With a sling.

Q-6

T: O, rwele'ng?

S: O rwele tukwi.

Q-7

T: A o rwele digalase?

S: Nyaa, ga a rwala digalase.

Q-8

T: O bôna'ng fa? What do you see here?

S: [ ].

Q-9

T: O apere'ng?

S: O apere mosese.

69-3

CYCLE 70: I DON'T KNOW HIM.

M-1

A o itse Grace?	Do you know Grace?
A o thusa Mary?	Are you helping Mary?
A o ruta Ngaka?	Are you teaching Ngaka?

M-2

Ee, ke a mo itse.	Yes, I know her.
Ee, ke a mo thusa.	Yes, I'm helping her.
Ee, ke a mo ruta.	Yes, I'm teaching him.

C-1

A:	A o itse Grace?	
B:	Ee, ke a mo itse. Or: Nyaa, ga ke mo itse.	 No, I don't know her.

C-2

A:	A o a mo itse?	Do you know him?
B:	Mang? Or: Ke itse mang?	Who? Do I know who?
A:	Ngaka?	
B:	Ee, ke a mo itse. Or: Nyaa ga ke mo itse.	

M-3

Mo fê setilô.	Give him a chair.
Mo fê buka.	Give him a book.
Mo fê jesi.	Give him a sweater.
Mo adimê pênê.	Lend him a pen.
Mo adimê madi.	Lend him a money.
Mo adimê jase.	Lend him an overcoat.

Mo rutê Sekgoa.	Teach her English.
Mo rutê Seburu.	Teach her Afrikaans.
Mo rutê Sefora.	Teach her French.

C-3

T: John, Susan o batla go nna.
Mo fê setilô.

John: Go siame ke se.	Okay. Here it is.

C-4

T: John, Susan o batla go kwala.
Mo adimê pênê.

S: Ga ke na pênê.

C-5

T: Susan, Bill o tshwerwe ke tlala.
Mo fê dijô.

S: Dijô ga di yô.	There's no food.

C-6

A: John o batla go palama.
A o tla mo adima pitse ya gago?

B: Ee, ke tla mo adima pitse ya me.

M-4

Se mo fê.	Give it to him (se).
E mo fê.	Give it to him (e).
Le mo fê.	Give it to him (le).

M-5

Ke a se mo fa.	I am giving it to him(se).
Ke a e mo fa.	I am giving it to him (e).
Ke a le mo fa.	I am giving it to him (le).

C-7

T: Mike, Susan ó batla go nna faatshe. Mo fê setilô. Jaanong o dira'ng?	Mike, Susan wants to sit down. Give her a chair. Now, what are you doing?
Mike: Ke a se mo fa.	I'm giving it to her.

CYCLE 71: A PCV MEETS A MOTSWANA IN GABERONES.

Volunteer:	Dumêla rra.	
Motswana:	Dumêla, rra.	
Volunteer:	O tsogile jang?	
Motswana:	Ke tsogile sentlê, wêna o tsogile jang?	
Volunteer:	Ke tsogile sentlê.	
Motswana:	O tswa kae?	
Volunteer:	Ke tswa Lobatsê.	
Motswana:	E he. Jaanong, o ya kae?	
Volunteer:	Ke ya Mochudi.	
Motswana:	E he. O bêrêka kwa Lobatsê?	
Volunteer:	Nyaa ga ke bereke teng.	
Motswana:	O bêrêka kae?	
Volunteer:	Ke bêrêka kwa Mahalapyê.	
Motswana:	Kea bôna. Leina la gago ke mang?	
Volunteer:	Leina la me ke [John]. Or: Ke [John]. Ke lepiskops la Amerika.	
Motswana:	Ao! O lepiskops la Amerika?	
Volunteer:	Ee.	
Motswana:	Kea bôna. Jaanong o ithutile Setswana kae?	I see. Where did you study Setswana? (lit.: Where have you studied Setswanna?)
Volunteer:	Ke se ithutile kwa Amerika, mme ga ke se itse sentlê. Ke batla go se ithuta sentlê.	I studied it in America, only I don't know it well. I want to learn it well.
Motswana:	O tla se itse thata.	Then you will know it very much.
Volunteer:	Wêna, o mang, rra?	Then you, who are you, sir?
Motswana:	Leina la me ke [Tau].	
Volunteer:	O nna kae?	Where do you live?
Motswana:	Ke nna kwa Tlokweng.	I live in Tlokweng.
Volunteer:	O bêrêka kae?	

Motswana:	Ke bêrêka gônê mo.	I work right there.
Volunteer:	E he. O dira'ng?	Oh. What do you do?
Motswana:	Ke bêrêka kwa posong.	I work at the post office.
Volunteer:	Jaanong o ya kae?	Now where are you going?
Motswana:	Ke ya Serowê.	
Volunteer:	E he.	
Motswana:	A o rata Botswana?	Do you like it here in Botswana?
Volunteer:	Ee, ke a go rata felâ go tsididi.	Yes, I like it, only it is cold.
Motswana:	Ee. A o utlwa gore go tsididi gompieno?	Yes. Do you feel that it is cold today (this very day)?
Volunteer:	Ee.	
Motswana:	Go siame. Ke gopola gore ke tla go bôna gapê sala sentlê.	Okay. I think that I'll see you again.
Volunteer:	Ke a itumêla. Tsamaya sentlê.	

M-1

O ithutile Setswana kae?	Where did you learn Setswana?
O rutile Setswana kae?	Where did you teach Setswana?

M-2

Ke se ithutile kwa Amerika.	I learned it in America.
Ke se rutile kwa Amerika.	I taught it in America.

C-1

A: O [ithutile] Setswana kae?

B: Ke se [ithutile] kwa Amerika.

M-3

O agile kwa Lobatsê.	He lives in Lobatse.

O ile kwa Lobatsê.	He has gone to Lobatse. (lit.: He has built(a house) at Lobatse.)
O rekile kwa Lobatsê.	He went shopping in Lobatse.

C-2

A:	O agile kae?	Where do you live?
B:	Ke agile kwa Lobatsê.	I live in Lobatse.

M-4

O ile kwa sepêtleleng.	She's gone to the hospital.
O ile kwa toropong.	She's gone to town.
O ile kwa baeskopong.	She's gone to the movies.
O ile kwa ofising.	She's gone to the office.

C-3

T:	[Susan] ó kae?	
S:	Ó ile sepêtleleng. Ó a lwala.	
T:	Ó ile leng?	When did she go?
S:	Maabane.	Yesterday.

C-4

T:	Ed ó kae?	
S:	Ga a yô.	
T:	Ó ile kae?	He isn't here.
S:	Ó ile toropong.	

NOTES: CYCLE 71

The perfect tense signifies that an action has been carried out or completed in past time. It often has very much the same connotation as the past tense. The difference in meaning and function will be discussed later when the past tense forms are introduced. The marker of the perfect tense is usually -ile, which is attached to the end of the verb stem after the dropping of its final -a. It is usually translated by English 'has/have ______en'. E.G. 'break' rôbêga, 'has broken', rôbegile.

CYCLE 72: I'M GOING TO THE STORE TO BUY A SHIRT.

M-1

O ya go rêka'ng kwa lebêntleleng?	What are you going to the store to buy?
O ya go rêka'ng kwa khefing?	What are you going to the cafe to buy?
O ya go rêka'ng kwa khemisting?	What are you going to the drug store to buy?

M-2

Ke ya go rêka bupe kwa lebentleleng.	I'm going to the store to buy flour.
Ke ya go rêka motsoko kwa lebentleleng.	I'm going to the store to buy tobacco/ cigarettes.
Ke ya go rêka dipidisi kwa khemisting.	I'm going to the drug store to buy pills.

C-1

A: O ya go rêka'ng kwa lebentleleng?

B: Ke ya go rêka bupe.

M-3

O ya go dira'ng kwa posong?	What are you going to do at the post office? (You are going to the post office to do what?)
O ya go dira'ng kwa khemisting.	What are you going to do at the drug store?
O ya go dira'ng kwa khefing?	What are you going to do at the cafe?

M-4

Ke tlhôka ditêmpê.	I need stamps.
Ke tlhôka disekerêsê.	I need cigarettes.
Ke tlhôka dipidisi.	I need pills.

M-5

Ke ya go di tsaya kwa posong.	I'm going to the post office to pick them up.
Ke ya go di rêka kwa khefing.	I'm going to the grocery store to buy them.
Ke ya go di rêka kwa khemisting.	I'm going to the drug store to buy them.

C-2

A: O ya go dira'ng kwa posong?

B: Ke ya go tsaya lekwalô.

C-3

A and B: Greeting exchange.

A: O ya kae?

B: Lebentleleng.

A: O ya go dira'ng?

B:	Ke tlhôka [hêmpê]. Ke ya go e rêka teng.	I need a shirt. I'm going there to buy one.

C-4

A:	A o itse [John]?	
B:	Ee.	
A:	O ya Botswana.	
B:	Ao! O ya Botswana. O ya go dira'ng?	Really? He's going to Botswana. What is he going (there) to do?
A:	O ya go aga teng.	He's going to build (things) there.
B:	O tsamaya leng?	Oh. When is he going?
A:	Ka Mantaga.	

C-5

A: O ya go dira'ng kwa lebentleleng?

B: Ke ya go rêka motsoko.

A:	O tla rêka [hêmpê] leng?	When will you buy a [shirt]?
B:	Ke tla rêka [hêmpê] ka mosô.	I'll buy a [shirt] tomorrow.

NOTES: CYCLE 72

Ya go 'go to', like in English, is an alternate form of the future tense. It is 'future' in meaning but 'present' in form (i.e. it contains no *tlaa*).

CYCLE 73: WHAT KIND OF SOAP DO YOU WANT?

M-1

Ke phôlôgôlô ya mofuta ofe?	What kind of animal is it?
Ke sesepa sa mofuta ofe?	What kind/brand of soap is it?
mmêrêkô wa Ke mofuta ofe? tirô ya	What kind of work is it?

M-2

Ke batla tirô ya ofisi.	I want office work.
Ke batla tirô ya jarata.	I want yard work.
Ke batla tirô ya ntlo.	I want house work.
Ke batla tirô ya khitshini.	I want kitchen work.

C-1

PCV:	Ke phôlôgôlô ya mofuta ofe e?	What kind of animal is this?
Motswana:	Ke nku.	It's a sheep.
PCV:	Wa tshameka! Kene ke re ke podi.	No kidding! I thought it was a goat.

C-2

A:	Keledi o kae?	Where is Keledi?
B:	O a bêrêka.	She's working.
A:	Ga o tshameke. O bone tirô? O bêrêka kae?	No kidding. She has a job? Where does she work?
B:	Kwa Gaborone.	In Gaberones.
A:	Ke tirô ya mofuta ofe?	What kind of work is it?
B:	O dira tirô ya kitshene.	Kitchen work.

M-3

O batla molêlô wa mofuta ofe? wa dikgong kana wa pampiri?	What kind of matches do you want? wooden or paper?

O batla setilô sa mofuta ofe? sa legong kana sa tshipi?	What kind of chair do you want? wood or metal?
O batla shopo ya mofuta ofe? Khemisti kana lebêntlêlê?	What kind of shop do you want? drug store or general store?

C-3

A:	Ke batla go tlhatswa. Sesepa se kae?	I want to do some washing. Where is some soap?
B:	Ga se yô. Botsa Susan, ona nasô.	There isn't any. Ask [Susan], she has soap.
A:	Ke sa mofuta ofe? Sunlight kana Surf?	What kind is it? Sunlight or Surf?
B:	Ke bôna gore ke Sunlight.	I think it is ["Sunlight"].
A:	Tanki. Ke tla ya go se kopa.	Thank you. I'll go ask for it.

C-4

A:	John o tsile go batla molemô molemô wa mofuta ofe?	What kind of medicine has John come for?
B:	Molemô wa sehuba.	Cough medicine.

CYCLE 74: IS THERE ANY SOAP THERE?

M-1

A sesepa se teng?	Is there any soap there?
A maši a teng?	Is there any milk there?
A logong lo teng?	Is there any wood there?
A diswitshi di teng?	Is there any candy there?
A molêlô o teng?	Are there any matches there?
A bojalwa bo teng?	Is there any beer there?

M-2

Nnya, mme ke ya go se rêka.	No, but I'll go buy some.
Nnya, mme ke ya go a rêka.	No, but I'll go buy some.
Nnya, mme ke ya go lo rêka.	No, but I'll go buy some.
Nnya, mme ke ya go di rêka.	No, but I'll go buy some.
Nnya, mme ke ya go o rêka.	No, but I'll go buy some.
Nnya, mme ke ya go bo rêka.	No, but I'll go buy some.

C-1

A:	A letswai le teng?	Is there some salt?
B:	Nyaa ga le yô, mme ke tla ya go le rêka.	No there isn't any, but I'll go buy some.
A:	Leng?	When?
B:	Jaanong jaana.	Right away.

C-2

Nêô:	O apaya'ng?	
Mma Nêô:	Ke apaya reisi. A letswai le teng?	
Nêô:	Ga le yô, mme ke tla le rêka.	
Mma Nêô:	O tla le rêka leng?	When will you buy it.
Nêô:	Ke ya go le rêka jaanong jaana.	I'll buy it right away.

M-3

Ee, ke se.	Yes, here it is.
Ee, ke a.	Yes, here it is.
Ee, ke lo.	Yes, here it is.
Ee, ke tse.	Yes, here it is.
Ee, ke o.	Yes, here it is.
Ee, ke bo.	Yes, here it is.

C-3

A:	A sesepa se teng, Molefi?	Is there any soap, Molefi?
B:	Nyaa mma, ga se yô.	No ma'am, there isn't any.
A:	A o tla se rêka?	Will you buy some?
B:	Ee, ke ya go se rêka jaanong jaana. Or: Ke tla se rêka ka mosô.	

C-4

A:	Tsisa setêmpê, Molefi.	Bring a stamp, Molefi.
B:	Ga ke se bone.	I don't see any.
A:	Setêmpê se teng mo tafoleng.	There is a stamp on the table.
B:	E he. Ke se. Ke a se bôna.	Oh, I see it. Here it is.

CYCLE 75: PICTURE 2.

Ke 11:30 mo mosong; nakô ya go ja kwa sekolong. Barutwana ba tshwerwe ke tlala. Basadi ba ba apaya dijô. Ba apaya maši, metsi, bupe ba mae, paleche le mafura. Fa re bôna basadi ba fuduwa dipitsa tsa dijô ka madisô. Faatshe fa moragô ga basadi go na le dithini tsa mafura. Kwa moragô ga bônê go na le ditlhare tsa meriti.

It's 11:30 in the morning; lunch time at school. The children are hungry. These women are cooking food. They are cooking milk, water, egg powder, mealie meal, and oil. Here we see women stirring the pots with big spoons. On the ground behind the women there are tins of oil. Behind them there are shade trees.

Q-1

T:	Basadi ba, ba dira eng?	What are these women doing?
S:	Ba fuduwa dipitsa.	They are stirring the pots.

Q-2

T:	Go na le eng fa moragô ga bônê?	What's behind them?
S:	Go na le dithini tsa mafura.	There are oil tins.

Q-3

T:	Ba apaya eng?	What are they cooking?
S:	Ba apaya maši, bupe ba mae, phaletshe le mafura.	They are cooking milk, oil, mealie meal, and egg powder.

Q-4

T:	Fa moragô ga bônê go na le eng?	What is there behind them?
S:	Go na le ditlhare tsa meriti.	There are shade trees.

CYCLE 76: NOUN CLASS SUMMARY.

TO THE STUDENT:

Nouns (of cycle 60) are grouped into seven classes ccording to their singular and plural prefixes:

1.	mo.NOUN motswana	ba.NOUN Batswana	Motswana, Batswana
2.	mo.NOUN molamu	me.NOUN melamu	stick, sticks
3.	le.NOUN leoto	ma.NOUN maoto	foot, feet
4.	se.NOUN sejana	di.NOUN dijana	dish, dishes
5.	n.NOUN nku	di.NOUN dinku	sheep, sheep
6.	lo.NOUN lonala	di.NOUN dinala	nail, nails
7.	bo.NOUN bosigo	ma.NOUN masigo	night, nights

The significance and content of each class of nouns will be indicated as far as possible. Class one contains only personal nouns. Although the great majority of personal nouns are included in this class, many are found in classes la, 3, 4, and 5. Tribal and national names of peoples of Sotho-Tswana stock are included in this class. In the plural, their terms refer to the tribes or nations as a whole, or to groups of individuals thereof. (e.g., Mopêdi, Bapêdi 'a Pedi tribesman, the Pêdi tribe.') The tribal names of certain peoples who have been in close contact with the Tswana for a considerable period of time, may have the prefix *mo-* of this class, or *le-* of class 3 in the singular, but almost invariably the prefix *ma-* of class 3 in the plural. Most nouns of class 1 are derived from verb stems by substituting *-i* for the final vowel, and prefixing *mo-* and *ba-*. These deverbative nouns indicate the agent or doer of the action signified by the verb. (see cycle 53)

Although the basic prefixes differ for Class la, the concords of this class are the same as those of Class 1, hence its treatment as a sub-class thereof. All personal names, most kinship terms, some names of animals, and personified nouns are included in this class.

The singular prefix of Class 2 appears to be identical with that of Class 1 and behaves in similar fashion, being subject to the same types of contraction. However, besides the difference in content of the two classes, and in the plural prefixes, it should be observed that the corresponding pronouns and concords, are usually quite distinct, and they must therefore be treated separately. The plural prefix of Class 2 is normally *me-*, but in the case of the names of trees, usually the plural prefix is *ma-*. Nouns of this class are miscellaneous and impersonal. They include names of parts of the body, tools, and instruments, animals, a few special terms applied to domestic animals, and most names of trees and plants.

Class 3 contains a large number of miscellaneous items. It includes impersonal nouns, parts of the body, animals, edible plants, natural phenomena, collective nouns (such as flock, hunting party, and council), names of peoples of non-Sotho-Tswana stock, persons characterized by some habit, weakness or other peculiarity of character, usually undesirable; or by their social status (e.g., drunkard, thief, coward, maid servant, fool, etc.,) names of Tswana regiments or age groups. A number of Class 3 nouns are normally used in the plural only. These include: 1) basic collective nouns mainly signifying liquid and semi-liquid substances, 2) collective nouns formed from stems normally appearing in other classes, especially in class 5, and signifying large numbers or aggregations of animals, 3) abstract or semi-abstract nouns, 4) and nouns indicating times or seasons--however owing to their temporal significance, these function mainly as adverbs of time.

Class 4 is miscellaneous in content, and includes names of the parts of the body, tools and instruments, animals, languages and cultural characteristics, and a number of personal nouns. Most of the personal nouns of Class 4 refer to people having a physical or mental defect, or some habit, custom or other peculiarity of manner or appearance which characterizes them as being abnormal. Some personal nouns signify people who are experts or have some special ability or desirable characteristic. Many such nouns are derived from verb stems, and signify the agent of an action.

Although generally referred to as the animal class, since it contains most names of animals, Class 5 also includes, among others, names of parts of the body, natural phenomena, tools and instruments, and a few personal nouns. A large number of Class 5 nouns are derived from verb stems, many of them being abstract in significance.

Class 6 is a comparatively small class of nouns, and is found as such only in the central and southern dialects of Setswana. Elsewhere it has been absorbed either partially or completely into class 3. Class 6 is miscellaneous in content, and includes names of parts of the body, natural phenomena, tools and instruments, and a number of collective nouns. Many nouns of this class have an underlying significance of length or narrowness.

Class 7 consists mainly of abstract nouns. Besides these, it includes a number of collective nouns, some with locative significance. Owing to their predominantly abstract, semi-abstract, collective and locative significance, comparatively few nouns of this class have plural forms, and when these do exist they often have rather specialized meanings.

In the following set of examples observe that the form of the subject pronoun is the same that of the prefix of the noun to which it refers:

Singular

3. le.NOUN le__________

Lee le siame.	The egg is ready.

Lee le kae?	Where is the egg?

4. se.NOUN se__________

Sejana se siame.	The dish is ready.
Sejana se kae?	Where is the dish?

6. bo.NOUN bo__________

Bogôbê bo siame.	The porridge is ready.
Bogôbê bo kae?	Where is the porridge.

Plural

1. ba.NOUN ba__________

Batswana ba siame.	The Batswana are nice.
Batswana ba kae?	Where are the Batswana?

4. di.NOUN di__________

Dijana di siame.	The dishes are ready.
Dijana di kae?	Where are the dishes?

This kind of agreement between the subject pronoun and the noun to which it refers is called "concord". We call this set of subject pronouns the "subject concords," or the "SC."

E-1

Practice associating the form of the SC (subject concord) with the noun to which it refers, using additional nouns (for the classes above) from the list at the end of this cycle.

Teacher	Response
lee	Lee le siame. Or: Lee le kae?
sejana	Sejana se siame. Or: Sejana se kae?

In the following set of examples observe that the form of the subject pronoun is the same as that of the noun prefix, except that /m/ is omitted:

Singular

1. mo.NOUN o__________

Motswana o siame.	The Motswana is nice.
Motswana o kae?	Where is the Motswana?

2. mo.NOUN o__________

Molamu o siame.	The stick is ready.
Molamu o kae?	Where is the stick?

Plural

2. me.NOUN me__________

Melamu e siame.	The sticks are ready.
Melamu e kae?	Where are the sticks?

3. ma.NOUN a__________

Mae a siame.	The eggs are ready.
Mae a kae?	Where are the eggs?

6. ma.NOUN a__________

Magôbê a siame.	The porridges are ready.
Magôbê a kae?	Where are the porridges?

E-2

Practice associating the SC (subject concord) with nouns from the classes above, using additional nouns from the list at the end of this cycle.

Teacher	Response
Motswana	Motswana o siame. Or: Motswana o kae?

Only one of the SC's is completely unlike the prefix of the noun to which it refers: (Cf. cycle 60)

Singular

5. N.NOUN e__________

Kgosi e siame.	The chief is nice.
Kgosi e kae?	Where is the chief?

This class has more words than any of the other classes (as you can easily see from the number of words in this class which you've already learned). Also most words brought into Setswana from English and

Afrikaans are in this class. Hence it will be especially useful to learn this SC well.

E-3

Practice identifying the nouns in the N-NOUN class and associating the SC "e-" with them. Use nouns from the list at the end of this cycle.

Teacher	Response
ntlo	Ntlo e siame. Or: Ntlo e kae?

E-4

Test your ability to associate the correct SC with the nouns to which they refer by responding to items from E-1, E-2, and E-3 at random.

Teacher	Response
sejana	Sejana se siame.
dijô	Dijô di siame.
pitse	Pitse e siame.

Noun Classes
(Cycles 1-76)

The following is a summary of some nouns. A dash indicates that there is no singular or no plural. Singulars and plurals are not always i in the same class; for example, tshimo(class 5), masimo (class 3). These shifts are indicated in parenthesis.

Class 1	mo.NOUN	ba.NOUN
	Motswana	Batswana
	mookamedi	baokamedi
	monna	banna
	mosadi	basadi
	motho	batho
	Motswana	Batswana
	moruti	baruti

molemi	balemi
mokgweetsi	bakgweetsi
morutwana	barutwana
mogolo	bagolo
ngwana	bana
moapei	baapei

Class 1a

Class 1 has a small sub-group of nouns which take no prefix in the singular ("∅") and which have bo- as the plural prefix. But otherwise they behave like the rest of the nouns in Class 1:

Mme o kae?

Bomme ba kae?

∅.NOUN	bo.NOUN
rra	borra
mma	bomma

Class 2	mo.NOUN	me.NOUN
	molamu	melamu
	motse	metse
	molelô	melelô
	molamu	melamu
	mosese	mesese
	mogoma	megoma
	motsoko	metsoko

Class 3	le.NOUN	ma.NOUN
	leina	maina
	letswai	______
	______	metsi
	letsatsi	matsatsi/malatsi
	lekwalô	______(dikwalô Class 5)

	lebêntlêlê	mabêntlêlê
	(le) gae	________
	lebôkôsê	mabôkôsê
	________	mantsiboa
	lee	mae
	leoto	maoto
	lepodisi	mapodisi
	letsôgô	matsôgô/mabôgô
	lenyena	manyena
	lentswe	mantswe
	lefêêlô	mafêêlô
	ntlo	matlo
	lebônê	dipônê (class 5)/mabônê
	lesomê	masomê
	legapu	magapu
	lebêlê	mabêlê
Class 4	se.NOUN	di.NOUN
	setilô	ditilô
	sejô	dijô
	Setswana	________
	sekolo	dikolo
	Sekgoa	________
	setshwantshô	ditshwantshô
	Seburu	________
	Sefora	________
	selemô	dilemô
	setlhare	ditlhare
	senô	dinô
	sefofane	difofane

	setlhako	ditlhako
	sejana	dijana
	sesepa	disepa
	setêmpê	ditêmpê
	selô	dilô
Class 5	N.NOUN	di.NOUN
	nku	dinku
	buka	dibuka
	kôranta	dikôranta
	pênê	dipênê
	nama	dinama
	tee	ditee
	pênsêlê	dipênsêlê
	kofi	dikofi
	tlelase	ditlelase
	phosô	diphosô
	sukiri	________
	torôpô	ditorôpô
	nôga	dinôga
	kêrêkê	dikêrêkê
	beke	dibeke
	kgwedi	dikgwedi
	nakô	dinakô
	bolo	dibolo
	kobô	dikobô
	ofisi	diofisi
	pôsô	dipôsô
	apolê	diapolê
	bôtlôlô	dibôtlôlô
	thipa	dithipa

pampiri	dipampiri
banka	dibanka
nnêsê	dinnêsê /bonnêsê
perekisi	diperekisi
bôtôrô	__________
katse	dikatse
ntša	dintša
phôlôgôlô	diphôlôgôlô
thaba	dithaba
koloi	dikoloi
bese	dibese
baesekele	dibaesekele
pitse	dipitse
tonki	ditonki
terena	diterena
ngaka	dingaka
nnêsê	dinnêsê
wache	diwache
hutshe	dihutshe
tshimo	(masimo cl.3)
êmêrê	diêmêrê
tukwi	ditukwi
jase	dijase
reise	__________
khefi	dikhefi
namune	dinamune
polêlô	dipolêlô
chôkô	dichôkô
jesi	dijesi

	galase	digalase
	lêkêrê	dilêkêrê
	kausu	dikausu
	tshilô	ditshilô
	baki	dibaki
	jale	dijale
	hêmpê	dihêmpê
	onoroko	dionoroko
	thipa	dithipa
	fôrôtlhô	difôrôtlhô
Class 6	bo.NOUN	ma.NOUN
	bosigo	masigo
	bogôbê	magôbê
	bojalwa	majalwa
	bontlê	________
	bosigo	masigo
	borokgwe	marokgwe
	bolause	malause
Class 7	lo.NOUN	di.NOUN
	lokwalô	dikwalô
	lonala	dinala
	lonaô	dinaô

CYCLE 77: SHE JUST ARRIVED.

Review cycle 71.

M-1

Susan o ile leng?	When did Susan go?
Susan o tsamaile leng?	When did Susan go?
Susan o tlogile leng?	When did Susan leave?
Susan o gorogile leng?	When did Susan arrive?
Susan o boile leng?	When did Susan return?

M-2

Ó tsamaile jaanong.	She just left.
Ó gorogile jaanong.	She just arrived.
Ó boile jaanong.	She just returned.

C-1

A: Susan ó tsamaile leng?

B: Ó tsamaile jaanong.

C-2

T: Susan ó kae?

S: Ó tsamaile.

T: Ó ile kae?

S: Ke bôna gore ó ile lebentleleng.

T: Ó ile le mang?

S: Ke bôna gore ó ile le mmê.

M-3

A Susan ó ile Botswana?	Did Susan go to Botswana?
A Susan ó gorogile kwa Gaberone?	Did Susan arrive at Gaberones?

A Susan ó tlogile kwa New York?	Did Susan depart from New York?
A Susan ó boile kwa Botswana?	Did Susan return from Botswana?

C-3

A:	A Susan ó boile kwa lebentleleng?	Has Susan returned from the store yet?
B:	Ee, ó boile.	

C-4

A:	Susan ó boile kwa khefing.	
B:	O rekile'ng?	What did she buy?
A:	O rekile [motsoko, dijô, le parafine].	She bought tobacco, food, and kerosene.

C-5

T:	A Susan ó boile kwa lebentleleng?	
S:	Ee, ó boile.	
T:	Ó kae? Susan, ò rekile'ng?	Where is she? Susan, what did you buy?
Susan:	Kè rekile hêmpê.	
T:	Ò rekile'ng gapê?	What else did you buy?
S:	Ga kea rêka sepê.	

M-4

Ó tsile maabane.	He came yesterday.
Ó tsile mo mosong.	He came in the morning.
Ó tsile maabane mo mosong.	He came yesterday morning.
Ó tsile maabane mo mosong ka 9.	He came yesterday morning at 9.
Ó tsile maabane bosigo.	He came last night.
Ó tsile mo mosong ono.	He came this morning.

CYCLE 78: THERE ARE TWO BOOKS ON THE TABLE.

M-1

(Review cycles 29 and 59)

Go na le batho ba le babedi mo kamoreng.	There are two people in the room.
Go na le batho ba le bararo mo kamoreng.	There are three people in the room.
Go na le batho ba le banê mo kamoreng.	There are four people in the room.
Go na le batho ba le batlhano mo kamoreng.	There are five people in the room.
Go na le batho ba le barataro mo kamoreng.	There are six people in the room.

M-2

Go na le batho ba le kae mo kamoreng?	How many people are in the room?

C-1

T:	O bôna batho ba le kae mo setshwantshong se?	How many people do you see in this picture?
S:	Ke bôna batho ba le babedi. Or: Ba le babedi.	

M-3

Go na le melamu e le mebedi mo tafoleng.	There are 2 sticks on the table.
Go na le mae a le mabedi mo tafoleng.	There are 2 eggs on the table.

M-4

Go na le dibuka di le pedi mo tafoleng.	There are two books on the table.
Go na le dibuka di le tharo mo tafoleng.	There are three books on the table.
Go na le dibuka di le nnê mo tafoleng.	There are four books on the table.

Go na le dibuka di le tlhano mo tafoleng.	There are five books on the table.
Go na le dibuka di le thataro mo tafoleng.	There are six books on the table.

C-2

T: Bill o na le [dibuka] di le kae?

S: O na le [dibuka] di le tlhano.

T: Wêna, o na le di le kae?

S: Nna, ke na le di le nnê.

CYCLE 79: SHE ATE ALL THE PORRIDGE IN THE HOUSE.

M-1

O jelê lephutshe lotlhe mo lapeng.	He ate the whole pumpkin in the house.
O nolê maši otlhe mo lapeng.	He drank all the milk in the house.
O jelê sebete sotlhe mo lapeng.	He ate the whole liver in the house.
O jelê bogôbê jotlhe mo lapeng.	He ate all the porridge in the house.
O jelê nama yotlhe mo lapeng.	He ate all the meat in the house.

C-1

T:	Goldilocks o dira'ng kwa ntlong ya dibêra tse tharo.	What does Goldilocks do at the three bears' house?
S:	O ja bogôbê jotlhe, o nna mo ditilong tsotlhe, o leka malao otlhe.	She eats all the porridge, she sits on all the chairs, and she tries all the beds.

M-2

Rotlhe re batlile go ya gae.	All of us wanted to go home.
Batho botlhe ba batlile go ya gae.	All the people wanted to go home.
Lotlhe lo batlile go ya gae.	All of you wanted to go home.
Merafe yotlhe e batlile go ya gae.	All of the tribes wanted to go home.

C-2

A:	Lona lotlhe lo ya lae?	
B:	Re ya kwa sakeng.	I'm going to the kraal (lesaka).
A:	Lo ya go dira'ng?	
B:	Re ya go kina [ditonki].	We are going to tie up the donkeys for the night.

NOTES: CYCLE 79

The prefix of the noun classes 3 and 4 and sometimes of 5 or 6 can be dropped (in most cases) when the class of the noun is shown by the word that follows it, such as an adjective, numeral, connective particle -a, etc.

CYCLE 80: I DON'T SEE ANYONE.

M-1

A go na le sengwe mo bôkôseng e?	Is there something in this box?
A go na le mongwe mo kamoreng ele?	Is there someone in that room?

M-2

Ee go nale sengwe mo bôkôseng e.	Yes, there's something in this box.
Ee go nale mongwe mo kamoreng ele.	Yes, there's someone in that room.

M-3

Nyaa ga gona sepê mo bôkôseng e.	No there's nothing in this box.
Nyaa ga gona opê mo kamoreng ele.	No there's no one in that room.

M-4

A o ya golô gongwe?	Are you going somewhere?
A o dira sengwe?	Are you doing something?
A o bua le mongwe?	Are you talking to someone?

M-5

Nyaa ga ke ye gopê.	No I'm not going anywhere.
Nyaa ga ke dire sepê.	No I'm not doing anything.
Nyaa ga ke bue le opê.	No I'm not talking with anyone.

C-1

John's friend:	A o itse gore John le Marsha ba bônana malatsi otlhe?	Do you know that John and Marsha see each other every day?
Jim:	Ga ke na sepê.	I don't care.

C-2

A: A o itse go palama pitse?

B: Nyaa ga ke itse go e palama.

A: O itse go kgweetse koloi?

B: Ga ke itse go kgweetsa.

A: O itse'ng fèla?

B: Ga ke itse sepê.

CYCLE 81: I'M NOT GOING TO CLOSE IT.

M-1

Revise cycle 68's demonstration then teach the following:

Ga ke nke ke bula lebati.	I'm not going to open the door.
Ga ke nke ke bula lokwalô.	I'm not going to open the letter.
Ga ke nke ke bula kgetsana.	I'm not going to open the purse.

M-2

Ga ke nke ke le bula.	I'm not going to open it (door).
Ga ke nke ke lo bula.	I'm not going to open it (letter).
Ga ke nke ke e bula.	I'm not going to open it (purse).

M-3

Ga ke nke ke bôna opê.	I'm not going to see anyone.
Ga ke nke ke ya gopê.	I'm not going to go anywhere.
Ga ke nke ke dira sepê.	I'm not going to do anything.

M-4

Ga o nke o bula lebati. [Bob] o tlaa le bula.	You're not going to open the door. [Bob] will open it.
Ga a nke a bula lebati. [Bob] o tlaa le bula.	He's not going to open the door. [Bob] will open it.
Ga re nke re bula lebati. [Bob] o tlaa le bula.	We're not going to open the door. [Bob] will open it.
Ga lo nke lo bula lebati. [Bob] o tlaa le bula.	You all aren't going to open the door. [Bob] will open it.
Ga ba nke ba bula lebati. [Bob]o tlaa le bula.	They aren't going to open the door. [Bob] will open it.

NOTES: CYCLE 81

There are at least three alternative forms for the future negative, all of them 'compound' forms. They employ the formatives -nkV, ketla, and -nV and there seems to be no meaning distinction.

Note also that the negative of ke ya go........ can also be used. The following is a chart of the forms for the personal pronouns. (The 'NSC' means negative subject concord forms. This means an a in the third person singular):

(a) Tense pattern: ga-NSC-nkV + pres. part. pos.

1st pers.	ga ke nke ke rêka	ga re nke re rêka
2nd pers.	ga o nko o rêka	ga lo nko lo rêka
3rd pers. cl. 1	ga a nka a rêka	ga ba nke ba rêka, etc.

(b) Tense pattern: ga-NSC-ketla + pres. part. pos.

1st pers.	ga n ketla ke rêka	ga re ketla re rêka
2nd pers.	ga o ketla o rêka	ga lo ketla lo rêka
3rd pers. cl. 1	ga a ketla a rêka	ga ba ketla ba rêka, etc.

(c) Tense pattern: ga-NSC-nV + pres. part. pos.

1st pers.	ga ke ne ke rêka	ga re ne re rêka
2nd pers.	ga o no o rêka	ga lo no lo rêka
3rd pers. cl. 1	ga a na a rêka	ga ba ne ba rêka, etc.

CYCLE 82: WHAT HAVE YOU COME FOR?

M-1

Ke tsile go ithuta Setswana.	I've come to learn Setswana.
Ke tsile go batla molemô.	I've come to look for medicine.
Ke tsile go tsaya bupe.	I've come to get some flour.
Ke tsile go kopa tirô.	I've come to ask for a job.

M-2

O tsile go dira'ng?	What have you come for/to do?

C-1

A: O tsile go dira'ng?

B: Ke tsile go [ithuta Setswana].

M-3

O tsile go tsaya'ng.	What have you come to get?
O tsile go batla'ng?	What have you come to look for?

C-2

A: O batla'ng?

B: Ke tsile go kopa tirô.

C-3

A: O tsile go tsaya'ng?

B: Ke tsile go tsaya bupe.

M-4

Ó tsile kwano.	He/She has come here.
Ó tsile go nna kwano.	He/She has come to live here.
Ó tsile go ruta kwano.	He/She has come to teach here.

C-4

A: A o itse Pulê?

B:	Ee, o kae?	
A:	O tsile kwano.	He's come here.
B:	O tsile go dira'ng?	
A:	O tsile go kopa tirô.	He's come looking for work.

M-5

Re tsile go tshameka bolo le lona.	We've come to play soccer with you.
Re tsile go bua le lona.	We've come to speak with you.
Re tsile go tsamaya le lona.	We've come to go for a walk with you.
Re tsile go tsêna sekolo le lona.	We've come to attend school with you.

C-5

A: Lo tsile go dira'ng?

B: Re tsile go tshameka bolo le lona.

M-6

Ba tsile leng?	When did they come?
Ba tsile gapê.	They have come back.

C-6

A:	Tautona le mosadi wa gagwê ba tsile leng?	When did the President and his wife return?
B:	Malôba.	A few days ago.

C-7

A:	O tswa kae?	
B:	Ke tswa kwa gae.	
A:	O tsile go dira'ng?	
B:	Ke tsile go kopa [sesepa].	
A:	A o batho. Sesepa ga se yô.	Sorry! But there isn't any soap.
B:	A, a.	Don't tell me!

NOTES: CYCLE 82

Some people say tlile instead of tsile for 'have come'; many people use both interchangeably.

CYCLE 83: HOUSES ARE BUILT BY CONTRACTORS.

M-1

Monna yo o aga dikagô.	This man builds buildings.
Ke moagi. Kagô e e agwa ke ênê.	He's a builder. This building is being built by him.
Mosadi yo o roka mesese. Ke moroki. Mosese yo o rokwa ke ênê.	This woman sews dresses. She's a tailor. This dress is being sewn by her.
Mosetsana yo o ôka balwetse. Ke mooki. Molwetse yo, o ôkwa ke ênê.	This girl attends the sick. She's a nurse. This patient is being cared for by her.

C-1

T: [Ditilô] di dirwa ke bomang?	Who makes chairs?
S: Ke [babetli].	[carpenters] (lit.: wood carvers)

M-2

Se ke kagô. Dikagô di agiwa ke baagi.	This is a building. Buildings are built by builders.
Se ke thutô. Dithutô di rutiwa ke baruti.	This is a lesson. Lessons are taught by teachers.
Se ke lekwalô. Makwalô a thaepiwa ke bathaepi.	This is a letter. Letters are typed by typists.
Se ke buka. Dibuka di kwadiwa ke bakwadi.	This is a book. Books are written by authors.
Se ke tshimo. Masimo a lemiwa ke balemi.	This is a field. Fields are cultivated by farmers.

C-2

Child: Rra, o bidiwa fale.	Mister, someone's calling you over there.
PCV: Ke mang?	Who?
Child: Ke [mogokgo]. O batla go bua le wêna.	The [school principal]. He wants to talk to you.

C-3

Child:	Ke kopa [namune], rra.	
PCV:	Ga ke na natsô. Tse ga se tsame. Ke romilwe.	I don't have any. These aren't mine. I've been sent to buy them.

C-4

A: A Bill o bitsa John?

B: Nyaa gaa bidiwe ke Bill.

A: O bidiwa ke mang?

B: O bidiwa ke Ed.

NOTES: CYCLE 83

The passive form of the verb is produced by suffixing -wa or-iwa in place of the terminal vowel -a. The agent of the action is always implied, even if it is not stated. When present, it is expressed by the formative ké.

CYCLE 84: I EAT WITH IT.

M-1

A ke kôranta? Ee, ke yônê.	Is this a newspaper? Yes it is.
A ke lebati? Ee, ke lônê.	Is this a door? Yes it is.
A ke mogala? Ee, ke ônê.	Is this a string? Yes it is.
A ke mothaka? Ee, ke ênê.	Is this a wise guy? Yes he is.
A ke segokgo? Ee, ke sônê.	Is this a spider? Yes it is.
A ke metsi? Ee, ke ônê.	Is this water? Yes is is.
A ke dinala? Ee, ke tsônê.	Are these nails? Yes they are.
A ke barutwana? Ee, ke bônê.	Are these students? Yes they are.
A ke borrê? Ee, ke bônê.	Are these fathers? Yes they are.
A ke ntšhe? Ee, ke ênê.	Is this an ostrich? Yes it is.
A ke melomo? Ee, ke yônê.	Are these mouths? Yes they are.
A ke lonala? Ee, ka lônê.	Is this a nail? Yes it is.
A ke borôthô? Ee, ke bônê.	Is this bread? Yes it is.

M-2

Nyaa, ga se sônê.	No it's not one.
Nyaa, ga se ênê.	No it's not him/her/one.
Nyaa, ga se yônê.	No it's not one.

C-1

A: Ke'ng? A ke [hêmpê]?

B: Ee, ke yônê.
Or: Nyaa ga se yônê.

C-2

A: Ke'ng se? A ke sefofane?

B: Nyaa ga se sônê.

A: Ga se sônê, ke'ng?

B: Ke koloi. It's a wagon.

M-3

Ò dira'ng ka selêpê?	What do you do with an axe?
Ò dira'ng ka thipa?	What do you do with a knife?
Ò dira'ng ka bolêkane?	What do you do with a pail?

M-4

Ke rêma ka sônê.	I chop with it.
Ke sega ka yônê.	I cut with it.
Ke tshola ka bônê.	I store things in it.

C-3

A:	O dira'ng ka fôrôtlhô?	What do you do with a [fork]?
B:	Ke ja ka yônê.	I eat with it.

NOTES: CYCLE 84

jônê is an alternative form of bônê.

CYCLE 85: FETCHING WATER.

Ba ke bo Thipê le Segale, le Tôrô ba tswa go ga metsi kwa enjeneng. Segale o tswele tshega. Ba feta fa lebaleng la kgwele ya diatla. Lapa le le kwa moragô ga bônê ke la ga Rre Moagi. Re bôna legora, ntlo ya gaisi, le ya polata. Setlhare se se gaufi le Thipê se ke sa morula. Basimane ba babedi ba apere dikhakhi, mme yo mongwe ga a apara hêmpê.	These boys are Thipê, Segale, and Tôrô, they had gone to fetch water from the borehole. Segale is wearing a 'tshega'. They are walking by a basketball court. The home behind them belongs to Mr. Moagi. We see the fence, a big house, and a flat. This tree near Thipê is a morula tree. The other two boys are wearing khakhis. One of them isn't wearing a shirt.

Q-1

T:	O bôna bo mang mo setshwantshong?	Whom do you see in this picture?
S:	Ke bôna bo Thipê, Segale, le Tôrô.	I see Thipê, Segale and Tôrô.

Q-2

T:	Ba tswa kae?	Where are they coming from?
S:	Ba tswa go ga metsi.	They had gone to get water.

Q-3

T:	Ba ga metsi kae?	Where do they get water?
S:	Kwa enjeneng.	From the borehole.

Q-4

T:	Segale o tswele eng!	What is Segale wearing?
S:	O tswele tshega.	He is wearing a loin girdle.

Q-5

T:	Ba feta kae?	What are they crossing?
S:	Fa lebaleng la kgwele.	the basketball court.

Q-6

T:	Lapa le, ke la ga mang?	Whose home is this?
S:	Ke la ga Mr. Moagi.	It's Mr. Moagi's home.

Q-7

T:	O bôna eng gapê?	What else do you see?
S:	Ke bôna ntlo ya gaisi le ya polata.	I see a big house and a flat.

Q-8

T:	Basimane ba apere eng?	What are the boys wearing?
S:	Ba babedi ba apere dihêmpê, yo mongwe a apara sepê.	Two have shirts on and one nothing.

85-3

CYCLE 86: SOME PEOPLE DRINK.

M-1

Ke na le leitlhô le le lengwe fêla.	I (only) have one eye.
Ke na le moratiwa a le mongwe fêla.	I (only) have one sweetheart.
Ke na le molala o le mongwe fêla.	I (only) have one neck.
Ke na le selêdu se le sengwe fêla.	I (only) have one chin.
Ke na le tlhôgô e le nngwe fêla.	I (only) have one head.
Ke na le loleme lo le longwe fêla.	I (only) have one tongue.
Ke na le bobôkô bo le bongwe fêla.	I (only) have one brain.

M-2

Batho bangwe ba a nwa; ba bangwe ga ba nwe.	Some people drink; others don't.
Megokgo mengwe e a nwa; e mengwe ga e nwe.	Some school principals drink; others don't.
Masolê mangwe a a nwa; a mangwe ga a nwe.	Some soldiers drink; others don't.
Dingaka dingwe di a nwa; tse dingwe ga di nwe.	Some doctors drink; others don't.

C-1

PCV: Ke tla nwa Lion Lager.	I'd like some Lion Lager.
Morekisi: Dile kae?	How many?
PCV: E le nngwe fêla.	Only one.

M-3

Buka e nngwe fêla mo khabotong.	There's only one book in the cupboard.
Lee le lengwe fêla mo khabotong.	There's only one egg in the cupboard.

Segwêtê se sengwe fêla mo khabotong.	There's only one carrot in the cupboard.
Molelô o mongwe fêla mo khabotong.	There's only one match in the cupboard.
Logong lo longwe fêla mo khabotong.	There's only one piece of wood in the cupboard.
Bojalwa bo bongwe fêla mo khabotong.	There's only one beer in the cupboard.

NOTES: CYCLE 86

The subject concord markers for the sentences in *M-3* can be omitted. That is you may also say *Buka e nngwe fêla e mo khabotong*.

1 ngwe-1

The number 'one' is expressed by constructions based on the singular class forms of the enumerative -*ngwe*, usually compounded with the adverb *fêla* 'only'. When used alone, without *fêla*, -*ngwe* expresses the indefinite idea of 'certain person, someone', batho bangwe 'certain people, some people'.

CYCLE 87: WHEN DO THE ROOSTERS CROW?

M-1

Ke tlaa tsamaya phakêla.	I'm leaving early in the morning. /before sunrise.
Ke tlaa tsamaya mo mosong.	I'm leaving in the morning.
Ke tlaa tsamaya motshegare.	I'm leaving at noon.
Ke tlaa tsamaya tshokologô.	I'm leaving in the early afternoon.
Ke tlaa tsamaya maitseboa.	I'm leaving in the late afternoon.
Ke tlaa tsamaya ka maitisô.	I'm leaving in the evening.
Ke tlaa tsamaya bosigo.	I'm leaving tonight.
Ke tlaa tsamaya bosigogare.	I'm leaving at midnight.
Ke tlaa tsamaya ka makuku a banna.	I'm leaving in the wee hours of the morning.

M-2

O tlaa tloga leng fa?	When will you leave from here?
O tlaa gôrôga leng teng?	When will you arrive there?

C-1

Ke ya Lobatsi ka mosô.	I'm going to Lobatsi tomorrow.
O tsamaya leng?	When are you leaving?
Ka 8 mo mosong.	At 8 in the morning.
O tla gôrôga leng teng?	When will you get there?
Ka 12 motshegare.	At 12 noon.

C-2

A: O tla êmêlêla leng?

B: Ka Sateretaga.

C-3

A: O ya Lobatsê leng?
Or: O ya leng Lobatsê?

B:	Gompieno.	Right today.
A:	O ya ka'ng?	
B:	Ka bese.	
A:	E tla êmêlêla leng mo?	When will it leave from here?
B:	Ga ke itse sentlê. Ke solofêla gore e tla êmêlêla ka [8:00 maitsiboa].	I'm not sure. I think it'll leave at 8:00 in the evening.
A:	E tla gôrôga leng Lobatsê?	
B:	E tla gôrôga kwa Lobatsê ka [10:00 bosigo].	It arrives at 10 at night.

C-4

T:	O dirang mo mosong?	What do you usually do mornings?
PCV:	Ke ya kwa sekolong go ithuta go bua Setswana.	I go to school to learn to speak Setswana.
T:	O ja leng?	When do you usually eat your meals?
PCV:	Mo mosong, motshegare le maitseboa.	In the morning, at noon, and in the evenings.
T:	Mo Botswana dikgomo di gôrôga leng?	In Botswana at what time do the cows come home?
S:	Dikgomo di gôrôga maitseboa ka 5.	The cows come in at 5 p.m.
T:	Dipodi?	The goats?
S:	Dipodi di gôrôga maitseboa ka 3:30 p.m.	The goats come in at 3:30 p.m.
T:	Mekoko e lela leng?	When do the roosters crow?
S:	Phakêla ka 5 a.m.	Early in the morning at 5 a.m.
T:	Mabêntlêlê a bulwa leng?	What hours are the shops open?
S:	A bulwa ka 8 a.m. go fitlhêlêla 1 p.m. mo mosong, maitseboa a bulwa ka 2 p.m. go fitlhêlêla 5 p.m. maitseboa.	They open at 8 a.m. to 1 p.m. in the morning, and in the afternoon they open at 2 p.m. to 5 p.m. in the afternoon.

NOTES: CYCLE 87

You will find that there are several other terms which name a certain time period of the day but which are seldom used. For example, phirimane 'sunset/early evening', sethôbôlôkô 'noon', lotlatlana or maabanyane 'dusk' and thapama 'early afternoon'.

CYCLE 88: I HAVE ONE.

M-1

A ò na le lori?	Do you have a car?
A ò na le sekamô?	Do you have a comb?

M-2

Nyaa, ga ke na nayô.	No, I don't have one.
Nyaa, ga ke na nasô.	No, I don't have one.

M-3

Ee, kè na nayô.	Yes, I have one.
Ee, ke na nasô.	Yes, I have one.

C-1

A: A o na le setofo?	Do you have a (camp) stove?
B: Ee, ke na nasô.	
A: Se nkadimê.	Please lend it to me.
B: Go siame.	

M-4

[morwa] Ke na naê.	[son] I have one.
[barwa] Ke na nabô.	[sons] I have some.
[lelwala] Ke na nalô.	[grinding device] I have one.
[mafura] Ke na naô.	[oil] I have some.
[ditlhodi] Ke na natsô.	[moong beans] I have some.
[mokotla] Ke na naô.	[purse] I have one.
[mekotla] Ke na nayô.	[purses] I have some.
[bolao] Ke na nabô.	[bed] I have one.

C-2

A: A o na le lee?

B: Ga ke na nalô.
Or: Ee, ke na nalô.

C-3

A: A Thabô o na le letswai?

B: Nyaa ga a na nalô.
Or: Ee, o na nalô.

C-4

A: A o na le maši?

B: Ga ke na naô.

A: O tla nwa eng gompieno?

B: Ke tla nwa [kofi] fêla.

NOTES: CYCLE 88

naê, nabô, naô, etc. are contractions of le ênê, le bônê, le ônê, etc., respectively, and, as such, can be used only in places where the fuller forms can be used. That is ke na naô is a variant of ke na le ônê. You can not use naô in the sentence Ke ja naô to mean 'I eat with one' as it would mean 'I eat with and/with one'. You can only use the forms from cycle 84: Ke ja ka ônê.

Note also that though le is usually dropped in the negative ga ke na apole, in the contracted form it is retained: ga ke na nayô.

The forms le nna, le rona, and le lona are never contracted.

CYCLE 89: DO YOU HAVE ANY BROTHERS AND SISTERS?

M-1

Have each student draw pictures of two girls and two boys, preferably each on a separate sheet of paper. Give a name to each and have then s specify one boy and one girl as older (O), one boy and one girl as younger (Y) than the student. These are to be his 'brothers and sisters'.

For a female speaker:

[Susan] ke ausi.	[Susan] is my elder sister.
[Mark] ke abuti.	[Mark] is my elder brother.
[Susan] ke nkgonne.	[Susan] is my elder sibling.
[Mark] ke nkgonne.	[Mark] is my elder sibling.
[Ann] ke nnakê.	[Ann] is my younger sibling.
[Butch] ke nnakê.	[Butch] is my younger sibling.
[Mark] ke kgaitsadiakê.	[Mark] is my (sibling of the opposite sex).
[Butch] ke kgaitsadiakê.	[Butch] is my (sibling of the opposite sex).

M-2

A o na le bomogoloô?	Do you have any brothers and sisters?

M-3

Ke na le abuti.	I have an older brother.
Ke na le ausi.	I have an older sister.
Ke na le nnakê.	I have a younger sibling.
Ke na le nkgonne.	I have an older sibling.
Ke na le kgaitsadiakê.	I have a (sibling of the opposite sex).

CYCLE 90: I WOULD LIKE TO KNOW WHERE YOU LIVE.

M-1

Ke batla go itse gore o nna kae.	I would like to know where you live.
Ke batla go itse gore o ya kae.	I would like to know where he is going.
Ke batla go itse gore o tswa kae.	I would like to know where you come from.

C-1

A:	Ke batla go itse gore o nna kae.	
B:	Ke nna kwa Tlokweng.	
A:	O nna le mang?	
B:	Ke nna le batsadi ba me.	I live with my parents.

M-2

Re batla go itse gore Mothusi o dira jang.	We would like to know how Mothusi is doing.
Re batla go itse gore Tirêlô o ôpêla jang.	We would like to know how Tirelo sings.

C-3

Rra le Mma Mothusi:	Re batla go itse gore Mothusi o dira jang.	
Tichêrê:	Kae? Kwa sekolong?	
Rra le Mma Mothusi:	Ee, kwa sekolong.	
Tichêrê:	Ke utlwa gore o dira sentlê.	I understand he's doing well.
Rra le Mma Mothusi:	Go siame. Re a leboga.	

M-3

Tirêlô ga a dire sentlê ka gore ga a tsoga sentlê.	Tirêlô is not doing well because he is not well.

Mothusi ga a opele sentlê ka gore ga a ithute go ôpêla.	Mothusi doesn't sing well because she doesn't practice.
Le Peace Corps ga le rute sentlê ka gore ga le itse Setswana.	The volunteer doesn't teach well because he doesn't know Setswana.

C-4

A:	Ba batla'ng?	
B:	Ba batla go itse gore [Dianê] o ôpêla jang.	
A:	Dianê ga a opele sentlê.	
B:	Ao! Ga a opele sentlê?	
A:	Nyaa, ga a opele sentlê ka gore ga a ithute go ôpêla sentlê.	No she sings badly because she doesn't study (singing) well.

M-4

Ke-batla go utlwa gore o-ruta jang.	I would like to hear how he teaches.
Ke-batla go bôna gore Tankisô o-tantsha jang.	He would like to see how Tankiso dances.

C-5

A: Ke-batla go utlwa gore le Peace Corps le ruta jang.

B: Ga-le-rute sentlê ka gore ga le itse Setswana.

M-5

Ke batla go itse gore o dira'ng.	I would like to know what he's doing.
Ke batla go itse gore o bêrêka jang.	I would like to know how he works.
Ke batla go itse gore o nna kae.	I would like to know where he lives.
Ke batla go itse gore o tsamaya leng.	I would like to know when he's leaving.
Ke batla go itse gore o bua le mang.	I would like to know who he's talking to.

M-6

A o itse gore o dira'ng?	Do you know what he's doing?
A o itse gore o ôpêla jang?	Do you know how he sings?
A o itse gore o bêrêka kae?	Do you know where he works?
A o itse gore o tsamaya leng?	Do you know when he's leaving?
A o itse gore o bua le mang?	Do you know who he's talking to?

C-6

Motswana: Dumêla, rra.

PCV: Dumêla, rra.

(Greeting exchange)

Motswana: O dira'ng mo Botswana?	What are you doing here in Botswana?
PCV: Ke tsile go ruta Science.	I've come to teach science.
Motswana: O ya go ruta kae?	Where will you teach?
PCV: Ke tla nna mo Gaborone, mme ga ke itse gore ke tla ruta kae.	I'll be living in Gaberones but I don't know where I'll be teaching.

CYCLE 91: HAVE YOU EATEN?

M-1

A o jelê gompieno?	Have you eaten today?
A o bone Larry gompieno?	Have you seen Larry today?
A o apeile gompieno?	Have you cooked today?
A o kôpane le Emily gompieno?	Have you met with Emily today?
A o rekile dijô gompieno?	Have you bought food today?

M-2

Nyaa, ga ke a ja sepê.	No, I haven't eaten anything.
Nyaa, ga ke a bôna opê.	No, I haven't seen anyone.
Nyaa, ga ke a apaya sepê.	No, I haven't cooked anything.
Nyaa, ga ke a kôpana le opê.	No, I haven't met anyone.
Nyaa, ga ke a rêka sepê.	No, I haven't bought anything.

C-1

A:	O tswa kae?	Where are you from?
B:	Ke tswa [lebentleleng], mme ga ke a [rêka sepê].	I come from the store but I have [bought nothing].

C-2

A:	A o tsêna sekolo?	Do you go to school.
B:	Ee, ke tsêna sekolo, mme ga ke a ithuta sepê.	Yes I go to school, but I haven't learned anything.

M-3

Ga a a fetsa go bêrêka.	He hasn't finished working.
Ga re a fetsa go ja.	We haven't finished eating.
Ga lo a fetsa go ithuta.	You all haven't finished studying.
Ga ba a fetsa go tlhatswa.	They haven't finished washing.

C-3

T: O dirile'ng mo mosong ono?	What has he done this morning?
S: Ga a a dira sepê.	He hasn't done anything.

NOTES: CYCLE 91

Many verb stems do not simply add -ile to form the perfect tense (Cf. cycle 71), but undergo changes due to the coalescense of the final consonant in the stem with the -i of -ile. These 'coalesced' forms will probably only seem 'regular' to the Batswana and to linguists. Most stems ending in l, s, and ts will change to tse (rôbala becomes robetse, rekisa becomes rekisitse, etc. Items ending in ana become anye ; -ara become -ere; ama become ame; and n- becomes ane (nona becomes nonnê).

CYCLE 92: BRING IT QUICKLY.

M-1

Ke batla hamore; etsisê ka bonakô.	I need a hammer; bring it quickly.
Ke batla mogoma; o tsisê ka bonakô.	I need a hoe; bring it quickly.
Ke batla selêpê; se tsisê ka bonakô.	I need an axe; bring it quickly.
Ke batla metsi; a tsisê ka bonakô.	I need water; bring it quickly.
Ke batla letsopa; le tsisê ka bonakô.	I need moulding clay; bring it quickly.

C-1

A: Ke batla [hamore]. E tsisê ka bonakô.

B: (Doesn't hear well) Wa reng?

A: Ka re: Ke batla [hamore]. E tsisê ka bonakô.

C-2

A: Kobô e kae?

B: E mo khabotong.

A: E tsisê ka pelê.

C-3

PCV: Ke feditse go ithuta jaanong.	I have finished studying. Now what should I do?
T: Ke dirê eng? O tshwanetse go bua le Motswana.	You should speak with a Motswana.

M-2

E tsêê.	(Namune)	Take it.	(orange)
E apêê.	(reisi)	Cook it.	(rice)
E bêê (Faatshe).	(tlhôbôlô)	Put it down.	(gun)

E rêê.	(ngaka)	Tell him.	(doctor)
E itêê.	(Kgomo)	Beat it.	(cow)

C-4

Child:	Ke goditse molêlô. Jaanong ke dire'ng ka pitsana?	I have made the fire. Now what should I do with the pot?
Mother:	E bêê mo molelong.	Put it on the fire.
Child:	Go siame, jaanong reisi yônaa?	O.K. Now what about the rice?
Mother:	E apêê.	Cook it.

M-3

Tsamaya o e tsisê.	Go (and) bring it (orange).
Tsamaya o e rêkê.	Go (and) buy it (orange).
Tsamaya o e e jê.	Go (and) eat it (orange).
Tsamaya o e tlhatswê.	Go (and) wash it (basin).
Tsamaya o e palamê.	Go (and) get on it (train).

C-5

Mookamedi:	[Bill] tshwara pitse, o palamê, o yê [lebenteleng].	[Bill], take the horse, saddle up, mount, and go to [the store].
Bill:	Ke yê go rêka'ng?	What should I go buy?
Mookamedi:	O yê go rêka [disekêrêsê].	You should go buy [cigarettes].

C-6

A:	Ke nakô ya go ja.	
B:	Ke dirê dijô?	
A:	Ee, besa molêlô o dirê dijô, mme o bêê letsêla mo tafoleng.	Yes, make a fire, make dinner, and put a cloth on the table.

C-7

A:	A o jelê?	Have you eaten?
B:	Nyaa, dijô ga di yô.	
A:	Tsaya madi o tsamayê, o yê go [k'hefing], rêkê dijô, o jê.	Take the money, leave, go to the [cafe], buy food, eat.
B:	Kea leboga.	

NOTES: CYCLE 92

Some verb stems ending in -aya become -êyê or -êê in the imperative. (Cf. M-2)

In Setswana, unlike in English, a series of imperatives cannot be used to express a sequence of commands. An imperative form may be used for the first of the commands only, the remainder being expressed by the present subjunctive tense forms.

Alternatively even the first command in the sequence may be expressed by the more polite present subjunctive or hortative forms.

A series of imperatives may of course be used to give successive but separate commands, such as an army sergeant might give. But notice the difference, in this case each command is carried out before the next order is issued.

M-1

Bogôbê bo dirwa ka'ng?	What is porridge made from?
Bojalwa bo dirwa ka'ng?	What is beer made from?

M-2

Bogôbê bo dirwa ka bupe jwa mabêlê.	Porridge is made from mealie-meal.
Bojalwa bo dirwa ka mabêlê.	Beer is made from sorghum.

C-1

A: Bogôbê bo dirwa ka'ng?

B: Ka bupe jwa mabêlê.

M-3

Bôtôrô e dirwa ka'ng?	What is butter made from?
Sôphô e dirwa ka'ng?	What is soup made from?

M-4

Bôtôrô e dirwa ka maši.	Butter is made from milk.
Sôphô e dirwa ka merôgô.	Soup is made from vegetables.

C-2

A: Sôphô e dirwa ka'ng?

B: Ka merôgô.

M-5

Bogôbê bo dirwa ka bupe jwa mmidi kana jwa mabêlê?	Is "bogobe" made with corn flour or sorghum flour?
Mosôkô o dirwa ka bupe jwa mmidi kana jwa mabêlê?	Is "mosoko" made with corn flour or sorghum flour?
Motôgô o dirwa ka bupe jwa mmidi kana jwa mabêlê?	Is "motogo" made with corn flour or sorghum flour?
Ting e dirwa ka bupe jwa mmidi kana jwa mabêlê?	Is "ting" made from corn flour or sorghum flour?

C-3

A: Motôgô o dirwa ka bupe
jwa mmidi kana jwa mabêlê?

B: Jwa mabêlê.
Or: O dirwa ka bupe jwa mabêlê.

M-6

Setulô se dirwa ka logong.	A chair is made of wood.
Selei se dirwa ka logong.	A sledge is made of wood.

C-4

A: [Setulô] se dirwa ka'ng?

B: Ka logong.

CYCLE 94: I'M TAKING THIS APPLE TO THE TEACHER.

M-1

Ke isa apolê e kwa go moruti.	I'm taking this apple to the teacher.
Ke isa buka e kwa go moruti.	I'm taking this book to the teacher.
Ke isa galase e kwa go moruti.	I'm taking this glass to the teacher.
Ke isa setshwanthsô se kwa go moruti.	I'm taking this picture to the teacher.
Ke isa sejana se kwa go moruti.	I'm taking this dish to the teacher.
Ke isa setlhako se kwa go moruti.	I'm taking this shoe to the teacher.
Ke isa lebôkôsê le kwa go moruti.	I'm taking this box to the teacher.
Ke isa lekwalô le kwa go moruti.	I'm taking this letter to the teacher.
Ke isa lefêêlô le kwa go moruti.	I'm taking this broom to the teacher.

C-1

A: O ya kae?

B: Ke isa [apolê e] kwa go moruti.

M-2

Lefêêlô la me] O le isa kae?	What are you going to do with it? (lit.: where are you taking it?)
[bojalwa jwame] O bo isa kae?	What are you going to do with it?
[tonki ya me] O e isa kae?	What are you going to do with it?
[sejana sa me] O se isa kae?	What are you going to do with it?
[mogoma wa me] O o isa kae?	What are you going to do with it?
[mosimane wa me] O mo isa kae?	What are you going to do with him?
[lobônê lwa me] O lo isa kae?	What are you going to do with it?

C-2

A: Mpha lefêêlô.	Give me a broom.
B: O le isa kae?	What are you going to do with it?
A: Ke batla go fêêla.	I want to sweep.

C-3

A: Mpha lee.

B: O le isa kae?

A: Ke a go le apaya.

C-4

A: Ke batla [mookamedi].	I'm looking for the [director].
B: O mo isa kae?	What do you want with him?
A: Ke batla go mo fa lokwalô lo.	

C-5

A: O batla'ng?

B: [Setulô].

A: O se isa kae?

B Ke batla go [nna].

NOTES: CYCLE 94

ISA is the 'causative' form of the verb ya 'to go'. It means 'make go' or 'take'. The idiom lð ð oc - isa - kae? means "what are you going to do with it?" (literally: where are you taking it?).

CYCLE 95: THIS HOUSE IS BUILT WITH STONE.

First give this speech:

Monna yo ke moagi. O aga ntlo e. Oe aga ka majê.	This man is a carpenter. He is building this house. He is building it with stones.

M-1

Ntlo e e agilwe ka majê.	This house is built with stone.
Ntlo e e agilwe ka ditena.	This house is built with brick.
Ntlo e e agilwe ka mmu.	This house is built with earth.

C-1

A: Ntlo e e agilwe ka'ng?	What is this house made of?
B: Ntlo e e agilwe ka majê.	This house is made of stone.

C-2

T: Ntlo ya gago e agilwe ka'ng?

S: Ntlo ya me e agilwe ka ditena.
Or: E agilwe ka ditena.

C-3

T: Lesaka le le agilwe ka'ng?	What is this kraal made of?
S: Le agilwe ka majê.	

M-2

Ntlo e e ruletswe ka bojang.	This house is roofed with grass.
Ntlo e e ruletswe ka disênkê.	This house is roofed with corrugated iron.

C-4

T: Setilô se se dirilwe ka eng?	What has this chair been made from?
S: Ka legong.	From wood.
T: Se sônêê?	And this one?
S: Ka tshipi.	From metal.

CYCLE 96: WHERE'S THE JOHN?

M-1

Lebêntlêlê le kwa kae?	Where is the stone located?
Kêrêkê e kwa kae?	Where is the church located?
Mmišene o kwa kae?	Where is the mission located?
Sekgwa se kwa kae?	Where is the forest/"the John" located?
Ntlwana e kwa kae?	Where is the outhouse located?

M-2

Ke tlaa go bontsha.	I'll show you.
Ke tlaa go isa.	I'll take you.

C-1

PCV:	Ntlwana e kwa kae?	
Motswana:	A re yê. Ke tlaa e go bontsha.	Let's go. I'll show it to you.

C-2

PCV:	Kêrêkê e kwa kae?	Where's the church located?
Motswana:	A o batla go ya kerekeng?	Do you want to go to church?
PCV:	Ee.	Yes.
Motswana;	Go siame. Ke tlaa ya naô ka Sontaga.	O.K. I'll go with you on Sunday.

C-3

A:	Lebêntlêlê le kwa kae? Ke batla go rêka motsoko.	Where's there a shop around here? I want to buy some tobacco.
B:	Iketle pele ke tlaa go isa.	Wait a minute. I'll take you.
A:	A go kgakala?	Is it far?
B:	Eseng thata. Re tlaa tsêna jaanong.	Not very. We'll get there soon.

C-4

A:	Pênsêlê e kae?	Where is a pencil?
B:	E mo tafoleng.	It is on the table.
A:	(Goes to table; does not see it) E kae?	In what place is it?
B:	E ka fa tlase go lokwalô.	It is under the book.
A:	(Finds it) E he, ke e.	

C-5

PCV:	O nna kae?	
Motsomi:	Ke nna ka kwa. Or: Ka kwa.	I live over on that side/over there.

NOTES: CYCLE 96

The formative ka (in C-4. E ka fa tlase ga lokwalô) is commonly used with locative adverbs of all types. However grammarians have found considerable difficulty in trying to explain its use and function. Perhaps the only thing that should be said for it here is that it implies an obstacle is in the way.

For example in the sentence in C-4 the pen is hidden under the book. In the following sentences notice that some obstacle is implied:

O ile ka fa.	He went around this way.
Tlaa ka kwano!	Come round/over here, to this side.
Kêrêkê e ka kwa.	The church is over on that side.

CYCLE 97

Fa re bôna setshwantshô sa ga Mohumagadi (Mrs.) Moremi. Mokwaledi wa gagwê ke Morêna Tshêkô Tshêkô. Go na le banna fa kgotleng ya Batawana kwa Maung. Ba tsile go reetsa tshêkô ya yo mongwe. Lekgotla le agilwe ka dikôta. Fa moragô go nale ditlhare tsa Masu. Fa pele ga dikôta go nale tanka. Banna ba bangwe ba rwele dihutshe, ba bangwe ba rwele mebese.

We see here a picture of Mrs. Moremi (acting chief). Her secretary is Mr. T. Tshêkô. There are men at the Batawana "kgotla" at Maun. They have come to listen to a certain case. The fence is made of beams. In the background are Masu trees. In front of the beams there's a tank. Some men are wearing hats, others are wearing knit caps.

T:	Mpolêlêlê se o se bônang mo setshwangtshong.	Tell all you can about this picture.
S:		

Q-1

T:	Mrs. Moremi ke eng?	What is Mrs. Moremi?
S:	Ke Motshwareledi wa Kgosi.	She is acting chief.

Q-2

T:	Mokwaledi wa gagwê ke mang?	Who is her secretary?
S:	Ke Morêna Tshêkô Tshêkô.	It's Mr. Tshêkô Tshêkô.

Q-3

T:	Go na le bomang fa kgotleng?	Who are at the kgotla?
S:	Go na le banna ba Batawana.	They are Batawana men.

Q-4

T:	Ba tsile go dira eng?	What have they come for?
S:	Ba tsile go utlwa tshêkô.	They have come to listen to a case.

Q-5

T:	Lekgotla le agilwe ka'ng!	What is the courtyard made of?
S:	Le agilwe ka dikôta.	It is built of beams.

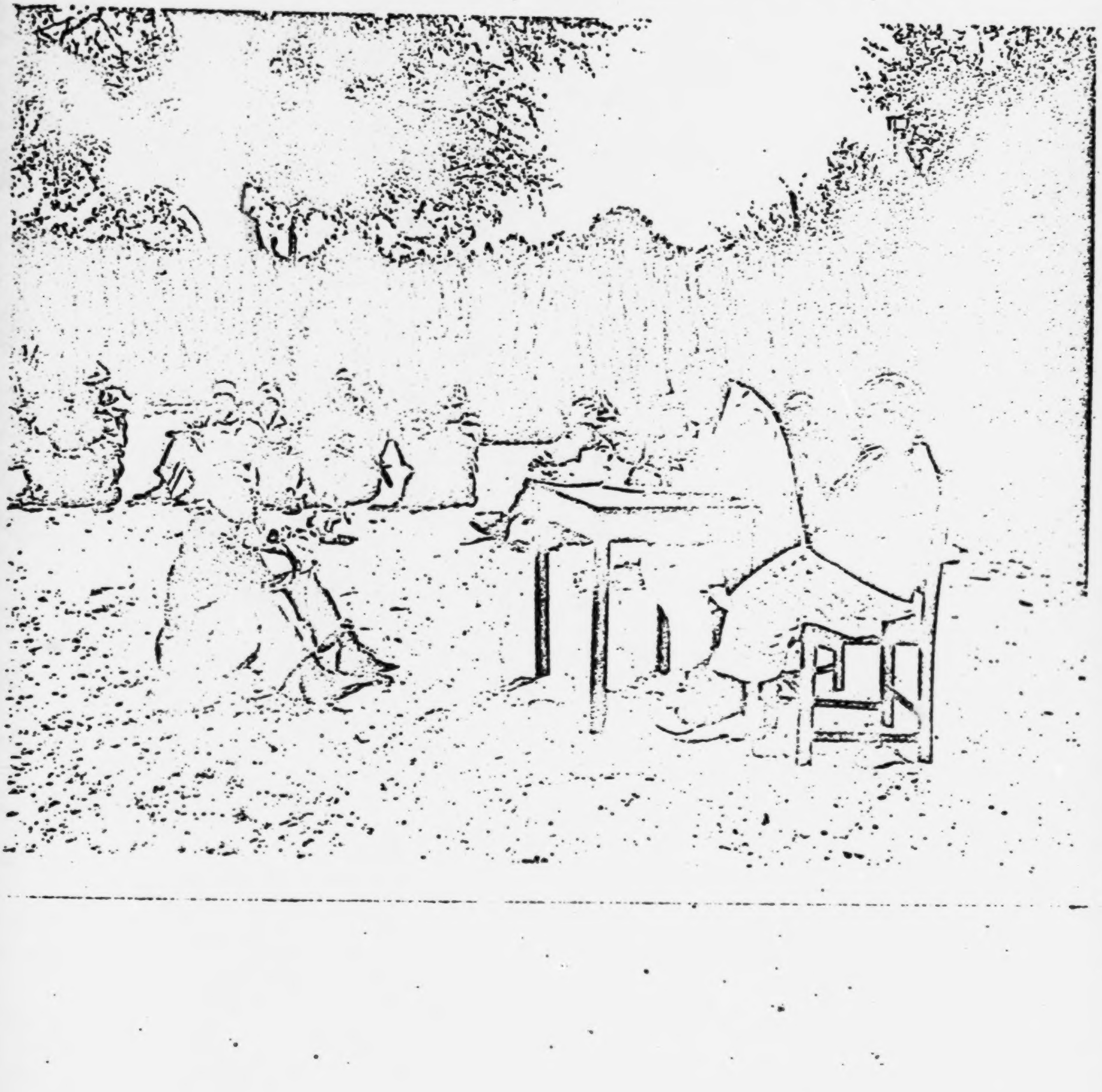
Q-6

T:	Go na le eng fa pele ga dikôta?	What's there in front of the beam?
S:	Go na le tanka.	There is a tank.

Q-7

T:	Banna ba rwele eng?	What are the men wearing?
S:	Ba bangwe ba rwele dihutshe, ba bangwe mebese.	Some are wearing hats and some caps.

97-3



CYCLE 98: DO YOU HAVE A MATCH ON YOU?

Review cycle 94

M-1

Pênê e teng mo go wêna.	You have a pen on you here.
Pênê e teng kwa go wêna.	You have a pen with you here.
Pênê e teng fa go wêna.	You have a pen near you here.

M-2

A ò na le madi mo go wêna?	Do you have any money with/on you?
Aó na le madi mo go ênê?	Does he have any money with/on him?
A lo na le madi mo go lona?	Do you have any money with/on you?
A ba na le madi mo go bônê?	Do they have any money with/on them?

C-1

A:	A o na le madi mo go wêna?	
B:	O a isa kae?	
A:	Ke batla go rêka dilêkêrê.	What are you going to do with it?
B:	Dilêkêrê o di isa kae?	What do you want candy for?

C-2

A:	A o na le pênê mo go wêna?	Do you have a pen with you here?
B:	Ee, e teng.	
A:	A o kae nkadima.	
B:	O e isa kae?	
A:	Ke batla go kwala lekwalô.	
B:	Tsaya. Ke e.	

C-3

A: Ke batla go gôga mme ga ke na motsoko.

B:	Ke na le motsoko mo go nna.	I have tobacco with me here.
A:	A o na le molelô?	Do you have a match?
B:	Ee, o teng.	Yes, I have (lit.: It is present.)

M-3

Bolo e kwa go mang?	Who has the ball? (Lit.: The ball is to whom)
Ênkê e kwa go mang?	Who has the ink?
Chôkô e kwa go mang?	Who has the chalk?
Tomô e kwa go mang?	Who has the bridle?

M-4

Bolo e kwa go Bill.	Bill has the ball. (Lit.: The ball is to Bill)
Ênkê e kwa go Bill.	Bill has the ink.
Chôkô e kwa go Bill.	Bill has the chalk.

C-4

A:	[Ênkê] e kwa go mang?	
B:	E kwa go [John].	John has it.
A:	[Chôkô] yônê, e kwa go mang?	The chalk, who has it?
B:	Ke bôna gore e kwa go [Susan]. Or: E kwa go [Susan].	

C-5

A: Kobô e kwa go mang?

B: Ga ke itse gore e kwa go mang.

C: Ke a bôna e kwa go [John].

M-5

Ga e kwa go nna.	I don't have it.
Ga e kwa go ênê.	He/she doesn't have it.

Ga e kwa go bônê.	They don't have it.
Ga e kwa go David.	David doesn't have it.

C-6

A:	A buka ya me e kwa go wêna?	Do you have my book?
B:	Nyaa, ga e kwa go nna. E ke ya me.	No, I don't have it. This one is mine.
A:	Ya me e kwa go mang?	Who has mine?
B:	Ke bôna gore e kwa go John.	

C-7

A: Ke batla go tshameka.
Bolo e kwa go mang?

B: E kwa go [Bill].

A: [Bill], tlisa bolo; ke batla go tshameka.

B: Bolo ga e yô kwa go nna; e kwa go [David].

M-6

Motshe wa ga Ann o kwa go mang?	Who has Ann's pestle?
Molemô wa ga Ann o kwa go mang?	Who has Ann's medicine?
Mogoma wa ga Ann o kwa go mang?	Who has Ann's hoe?
Mosese wa ga Ann o kwa go mang?	Who has Ann's dress?

C-8

A: [Ann] o batla mosese wa gagwê.
O kwa go mang?

B: Kwa go [Dinêô].

NOTES: CYCLE 98

After the locative particles mo, fa, and kwa, a go must be prefixed to the absolute pronouns (i.e. nna, ênê, wêna, etc.). Their meanings are approximately:

mo go [ênê]	on him--i.e. somewhere (concealed) on his body--such as in his pocket or in a purse.
kwa go [ênê]	at/to him--usually used after a verb of motion.
fa go [ênê]	by/near him--next to or in the vicinity of his person--usually used after a verb of motion.

CYCLE 99: INTRODUCING A FRIEND.

C-1

Thabô:	(Walking with Thêbê meets Phiri) Dumêla Phiri.	
Phiri:	Ahee, dumêla Thabô.	
Thabô:	O tsogile jang?	
Phiri;	Ke tsogile, wêna o tsogile jang?	
Thabô:	Le nna ke tsogile. A o itse tsala ya me, Thêbê?	Me too, I'm fine. Do you know my friend, Thebe?
Phiri:	Nnyaa ga ke mo itse.	
Thabô:	Ke Thêbê Molefi.	
Phiri:	Ke itumêlêla go go itse. (Phiri and Thêbê shake hands) Nna leina la me ke Phiri Nkau.	
Thêbê:	Ke itumêlêla go go itse. Gae ke kae?	I thank you. I'm pleased to know you. Where do you live?
Phiri:	Gae ke kwa ga Thamaga.	I live in Thamaga.
Thêbê:	E he. Nna ke nna kwa Moeding.	
Phiri:	E he.	

C-2

Moeti:	(Walking with a volunteer meets Tshidisô Mogapi).	
Mogapi:	Dumêla Mr. Moeti.	
Moeti:	Dumêla Mr. Mogapi. O kae?	
Mogapi:	Ke teng, wêna o kae?	
Moeti:	Ke teng. Dumêdisa tsala ya me.	I'm okay. Meet (lit.: say hello to) my friend.
Mogapi:	Dumêla rra.	
Moeti:	Mr. Smith. O tswa Amerika; ke lepiskops.	

Mogapi:	Ke itumêlêla go go itse.	
Moeti:	Mr. Smith, yo ke Mr. Mogapi. (Smith and Mogapi shake hands Tswana style)	Mr. Smith, this is Mr. Mogapi.
Mogapi:	O tsile leng mo Botswana Mr. Smith?	When did you arrive here in Lesotho, Mr. Smith?
Smith:	Ke tsile bogologolo, ka morulê.	
Mogapi:	Tôta ke bogologolo. Go ntse jang? A o rata Botswana?	Really it is long ago. How is it, do you like it here in Botswana?
Smith:	Ee, ke rata Botswana.	
Mogapi:	Ke a itumêla.	
Mogapi:	(To Moeti) Mme lo ya kae?	Now where are you going?
Moeti:	Re ya kwa hoteleng go nwa bojalwa.	We are going to the hotel to drink.
Mogapi:	E he. Ke tla lo bôna gapê.	O.K. I'll see you again.
Moeti:	Go siame. Tsamaya sentlê,rra.	
Mogapi:	Tsamayang sentlê, borra.	

M-1

Ke itumêlêla go go itse.	I'm happy to meet you.
Ke itumêlêla go go bôna.	I'm happy to see you.

M-2

Ga ke a tsoga.	I'm not well. (lit.: I haven't risen well)
Ga ke a tlhôla.	I'm not well. (lit.: I haven't spent the day (well)).

C-3

A:	Dumêla, Nare.	Hi.
B:	Dumêla, abuti. O tsogile?	Hi. How are you.

A:	Ao, ga ke a tsoga sentlê. Wêna, o tsogile jang?	Oh. I'm not well. And you? How are you?
B:	Ke tsogile.	I'm fine.

C-4

A:	Dumêla, ausi, Joyce	Hello, Joyce.
B:	Dumêla, Carol. O tlhotse jang?	Hello. How are you this afternoon?
A:	A! Ga ke a tlhôla sentlê. Wêna, o tlhotse jang?	Oh. I'm not feeling well. And you? How has your day been?
B:	Ke tlhotse.	Oh all right.

NOTES: CYCLE 99

It was mentioned previously (cycle 2) that whenever you meet someone you ought to greet him. If you see someone frequently during the day, however, you need not go through the entire greeting ritual every time. You can either say Dumêla gapê 'hello again', Re bônane 'We have seen each other', or o tla mpolaisa tlala 'you will make me die of hunger (from spending so much time greeting you)'.

By now you will probably have noticed in exchanges with your instructors that there are many ways of greeting in addition to the most common dumêla, rra, or mma. The following is a partial list of terms you can greet someone with:

dumêla, kwena	(the totem of the tribe) If the person greeted is a Kwena tribesman, you can say these.
ba mosatê, ba moreneng, or bakgosing	This is said to people of high rank or to people of your grandparents age.
nnaka or mmotlana	Said to someone younger than yourself (lit.: younger brother/sister)
nkgonne	said to someone older than yourself but young enough to be your older sister or brother. (lit.: older brother/sister)
mogaetsho, magaetsho	said to anyone (lit.: countryman)
mongame, beng ba me	said to someone who is responsible for you other than your parents. (lit.: my master.)

motho wetsho, batho betsho	(same as mogaetsho)
malomê	said to someone a bit younger than your parents, but too old to be a brother (lit.: uncle)
nkoko	said to any old woman of grandmothers age. (lit.: grandma)
rakgadi	said to anyone a bit younger than your parents, but older than your own sister. (lit.: aunt)
mmê mogolo, rrê mogolo	said to anyone of your grandparents age (lit.: grandma granpa) (also mosadi mogolo, monna mogolo)
ntatê	said to the chief or any man of high rank or of your fathers age. (lit.: father)
ausi, abuti	said to any friend who is a bit older than yourself. (lit. elder sister or elder brother)

CYCLE 100: WHAT'S YOUR SISTER'S NAME?

M-1

Review cycle 89. Proceed in the same manner for this cycle.

Leina la ga ausiago ke mang?	What is you older sister's name?
Leina la ga monnao ke mang?	What is your younger sibling's name?
Leina la ga mogoloô ke mang?	What is your older brother's/sister's name?
Leina la ga abutiago ke mang?	What is your older brother's name?
Leina la ga kgaitsadiô ke mang?	What is your (kgaetsadi's) name?

M-2

Leina la ga abutiagwê ke [Pulê].	His older brother's name is [Pule].
Leina la ga ausiagwê ke [Nêô].	His older sister's name is [Neo].
Leina la ga mogolowê ke [Roy].	His older brother's/sister's name is [Roy].
Leina la ga monnawê ke [Pinki].	His younger sibling's name is [Pinki].
Leina la ga kgaitsadiê ke [Motsei].	His sister's name is [Motsei].

M-3

Mosadi yo ke mmê.	This woman is my mother.
Mosadi yole ke mmago.	That woman is your mother.
Mosadi yole ke mmaagwê.	That woman is his mother.
Monna yo ke rrê.	This man is my father.
Monna yole ke rrago.	That man is your father.
Monna yole ke rraagwê.	That man is his father.

M-4

Leina la ga ntsalakê ke [Pulê].	My cousin's name is [Pule].
Leina la ga ntsalao ke [Mothusi].	Your cousin's name is [Mothusi].
Leina la ga ntsalaê ke [Grace].	His cousin's name is [Grace].

M-5

Leina la ga mogatsakê ke [Joyce].	My wife's name is [Joyce].
Leina la ga mogatsô ke [Ruth].	Your wife's name is [Ruth].
Leina la ga mogatsê ke [Dinêô].	His wife's name is [Dineo].

NOTES: CYCLE 100

Most kinship terms are derived from compounds of noun plus possessive construction. For example rrago 'your father' comes from rra + wa gago, kgaêtsadiê from kgaitsadi wa gagwê. Most probably through repeated use these possessive endings have become fused (in contracted form) with their nouns and so the student of Setswana must make a special effort to learn these special terms.

It should be mentioned that nkgonne comes from mogololele which is in turn a contraction of "o mogolo mo go nna 'you are older that I' " and nnakê from o mmôtlana mo go nna "you are younger than I".

CYCLE 101: NUMBERS--COUNTING PEOPLE, ANIMALS AND THINGS.

C-1

T:	A o itse go bala ka Setswana?	
S:	Go bala buka kanna eng?	To count books or what?
T:	Go bala dipalô.	To count numbers.
S:	E seng thata.	Not very well.
T:	Bala go fitlha lesomê.	Please count up to ten.
S:	(Using the fingers) bongwe, bobedi, boraro, bonê, botlhano, borataro, bosupa, bofêra bobedi, bofêra bongwe, lesomê.	

E-1

Listen to the following phrases and indicate with your fingers (in Setswana fashion) the number of people involved.

Teacher	Response
batho ba babedi	2
baokamedi ba banê	4
banna ba batlhano	5
basadi ba supa	7
batlhanka ba fêra bobedi	9
Basotho ba le lesomê	10
Barutwana ba fêra bongwe	8
batho ba babedi	2
basadi ba barataro	6
banna ba batlhano	5
baokamedi ba banê	4
basadi ba barataro	6
batsadi ba supa	7

barutwana ba fêra bobedi	8
batlhanka ba fêra bongwe	9
Batswana ba le lesomê	10

E-2

Listen to the following phrases and indicate with your fingers the number of objects described.

Teacher	Response
dinku tse pedi	2
dibuka tse tharo	3
ditorôpô tse tlhano	5
dibeke di supa	7
dikgwedi di fêra bobedi	8
dibolo di fêra bongwe	9
dikatse di le lesomê	10
dihutshe tse thataro	6
dinku tse pedi	2
dikgwedi di fêra bobedi	8
dibolo di fêra bongwe	9
dikatse di le lesomê	10
ditichêrê tse nnê	4
ditorôpô tse tlhano	5
disêkêrêsê tse thataro	6
dibuka tse tharo	3

E-3

Listen to the following sentences and indicate with your fingers the number of people involved.

Teacher	Response
Ke batla basimane ba batlhano.	5
Ke thusa batho ba fêra bobedi.	8

Ke itse basadi ba babedi,	2
Ke thusa batho ba fêra bobedi.	8
Ke rata bana ba fêra bongwe.	9
Ke bitsa bana ba le lesomê.	10
Ke itse basadi ba babedi.	2
Ke botsa banna ba banê.	4
Ke rata basetsana ba barataro.	6
Ke bitsa bana ba le lesomê.	10
Ke rata bana ba fêra bongwe.	9
Ke botsa banna ba banê.	4
Ke batla basimane ba batlhano.	5
Ke rata ba we tsana ba barataro.	6

Repeat this exercise, responding this time with an English translation of the noun phrase:

T: Ke bôna batho ba bararo.

S: Three people.

E-4

Listen to the following sentences and indicate with your fingers the number of objects involved.

Teacher	Response
Re na le dihutse tse thataro.	6
O na le diapolê di fêra bobedi	8
O na le di koko tse pedi.	2
Ba na le dikgomo di fêra bongwe.	9
Ba na le dinku di le lesomê.	10
Ke na le dikoloi tse tharo.	3
Ke na le dibuka tse tlhano.	5
Ba na le dihutse di supa.	7

Ba na le dinku di le lesomê.	10
O na le dikgomo di fêra bongwe.	9
O na le diapolê di fêra bobedi.	8
Ba na le dipitse di supa.	7
Ke na le dikoloi tse tharo.	3
Ke na le dibuka tse tlhano.	5
Re na le dihutse tse thataro.	6

CYCLE 102: WHEN WILL YOU HELP ME?

M-1

John o tla go thusa.	John will help you.
John o tla go tlhôla.	John will visit you.
John o tla go tshêga.	John will laugh at you.

M-2

John o tla nthusa?	John will help me?
John o tla ntlhôla?	John will visit me?
John o tla ntshêga?	John will laugh at me?

C-1

A: Susan, John o tla go thusa.

Susan: A John o tla nthusa?

A: Ee, o tla go thusa.

M-3

O tla nthusa leng?	When will you help me?
O tla tlhôla leng?	When will you visit me?

C-2

A: O tla [nthusa] leng?

B: Ke tla go thusa [ka Sôntaga].

C-3

A:	O tla tlhôla leng?	
B:	Ke tla tla [ka Sôntaga].	I will come [on Sunday].
A:	O tla tla ka nakô mang?	What time will you arrive?

B:	Ke tla leka go fitlha [ka 12:00].	I will try to arrive [at 12:00].
A:	Go siame.	

M-4

nthuta	teach me
nthata	love me
nthaga	kick me
nthoma	send me

C-4

A: Susan, Moremi o tla go ruta go palama.

Susan: O tla nthuta go palama leng?

A: Ka mosô.

NOTES: CYCLE 102

It was mentioned before that when the first person object concord is used changes take place in the initial consonant of the verb stem (cycle 50, 56). We have already seen that before verb stems beginning with _f_ the _N_ changes to _m_ and the _f_ becomes a _ph_. (i.e. _n_ + _fa_> _mpha_.) In this cycle we see that verbs beginning with _r_ become _th_.

CYCLE 103: TELL HIM TO COME HOME.

M-1

Mo rêê a tlê mo lapeng.	Tell him he should come home.
Mo rêê a salê kwa lapeng.	Tell him he should stay home.
Mo rêê a yê kwa lapeng.	Tell him he should go home.

M-2

Dinêô o fa go Mphô.	Dineo is (nearby) at Mpho's.
John o fa go thichêrê.	John is (nearby) at the teacher's (place).

C-1

Mmê: Dinêô o kae?

A: O fa go Mphô.

Mmê: Mo rêê a tlê kwa lapeng.

M-3

Ga twe John le Marsha ba a ratana.	John and Marsha love each other.
Ga twe Debbie o ya go ruta kwa Moeding.	Debbie is going to teach at Moeding.
Ga twe Keith o ya go nna le PCV.	Keith is going to be a PCV.
Ga twe ojê apolê ka letsatsi.	You should eat an apple every day.

C-2

A: Ga twe o yê kwa lapeng.

B: Ke mang?

A: Ke mmê.

B: Ke etla.

A: Ga twe o itlhaganêlê.

C-3

A: Ga twe re balê buka e.	
B: Buka efe?	
A: E ya Setswana e.	
B: Ke mang?	Who says so?
A: Ke thichêrê.	The teacher.

C-4

T: (to Bill) John o ya kae?	
Bill: O ya gae.	
T: O ya go dira eng?	
Bill: O ya go tsaya pênê ya gagwê.	
T: Mo rêê a bowê. Ke tla mo adima pênê.	
Bill: John, ga twe o bowê.	
John: Ke tla kwala ka'ng?	
Bill: Thichêrê a re o tla go adima pênê.	The teacher says: he will loan you a pen.

C-5

A: Ga twe re tsamaya ka mosô.	
B: Re ya kae?	
A: Re ya Botswana.	
B: Go siame. Ga twe re tsamaya ka nakô mang?	Okay. It is said: we are going at what time?
A: Ga twe re tla tloga mo ka 8:00 maitsiboa.	

C-7

A: Ga twe re yê go ja.	It is said: we should go eat.
B: Dijô di siame?	

A:	Ee, ga twe di siame, re itlhaganêlê.	It is said: the food is ready, we should hurry.
B:	A re yê.	

NOTES: CYCLE 103

Twe 'said' is the past participle of raya 'to say/tell'. In the expression ga twe 'it is said' can be followed by any bit of gossip, any proverb, a saying, a command, etc. It can be translated into colloquial English as 'I hear/understand (from the grapevine that......), a little birdy told me.....'.

CYCLE 104: WHICH SCHOOL WILL HE TEACH AT?

M-1

O leba (buka efe)?	Which book is he looking at?
O leba (metse efe)?	Which villages is he headed for?
O leba (lebôkôsê lefe)?	Which boxes is he looking at?
O leba (sekolo sefe)?	Which school is he looking at?
O leba (bogôbê bofe)?	Which porridge is he looking at?
O leba (dibuka dife)?	Which books is he looking at?
O leba (ditlhako dife)?	Which (pair of) shoes is he looking at?
O leba (motse ofe)?	Which villages is he heading for?
O leba (mabôkôsê afe)?	Which (group of) boxes is he looking at?

C-1

A:	O tsere mabôkôsô afe?	
B:	O tsere le le nang le dibuka le dipênsêlê.	He is holding one which contains the books and the pencils.

C-2

A:	O tla ruta kwa sekolong sefe?	Which school will you teach at?
B:	Sa [St. Joseph's].	

C-3

A:	O tla nna mo motseng ofe?	
B:	Mookamedi a re ke tla nna kwa Moshopa.	

C-4

A:	O positse lekwalô lefe?	Which letter have you posted?
B:	Ke positse le le yang kwa go mookamedi.	I posted the one which is going to the director.

M-2

Ke tsêna kêrêkê (ya Roma).	I attend the Roman Catholic Church.
Ke tsêna kêrêkê (ya Chache).	I attend the Anglican Church.
Ke tsêna kêrêkê (ya Sabata).	I attend the Seventh Day Adventist Church.

C-5

A:	A buka ya me e mo go wêna?	Do you have my book with you?
B:	Buka efe?	Which book?
A:	Ya Setswana.	The Setswana one (lit.: of Setswana)
B:	Nyaa ga e mo go nna?	No, I don't have it with me.
A:	E mo go mang?	Who has it?
B:	Ga ke itse yo e mo go êne.	I don't know who has it.

C-6

A: O Tsêna kêrêkê efe?

B: Ya [Roma].

C-7

A:	Tsela e e yang Roma ke efe?	Which is the road that goes to Rome?
B:	Ke yônê e.	This is the one.

C-8

A:	Thabô o itse go bua dipuô dife?	Which languages does Thabo know?
B:	O itse go bua Setswana, Seburu le Sekgoa.	

TO THE STUDENT:

The question word -fe has been used several times previously. The complete set of forms is given in the table below. You will notice that the concords occurring with -fe are exactly the same as the subject concords (SC).

CONCORDS WITH -fe

1.	[mo.NOUN] ofe? Mosotho ofe?	(ba.NOUN) bafe? Basotho bafe?
2.	[mo.NOUN] ofe? molamu ofe?	(me.NOUN) efe? melamu efe?
3.	[le.NOUN] lefe? letsatsi lefe?	(ma.NOUN) afe? malatsi afe?
4.	[se.NOUN] sefe? sejana sefe?	(di.NOUN) dife? dijana dife?
5.	[e.NOUN] efe? nku efe?	(di.NOUN) dife? dinku dife?
6.	[lo.NOUN] lofe? lokwalô lofe?	(di.NOUN) dife? dikwalô dife?
7.	[no.NOUN] hofe? basigo bofe?	(ma.NOUN) afe? masigo afe?

The following exercises will aid in acquiring an automatic control over the concords used with -fe.

TEACHER	RESPONSE
motho	motho ofe?
moagi	moagi ofe?
mosadi	mosadi ofe?
[ ]	[ ] ofe?
bana	bana bafe?
banna	banna bafe?
banyana	banyana bafe?
[ ]	[ ]bafe?
letsatsi	letsatsi lefe?
lentswe	lentswe lefe?
[ ]	[ ] lefe?

sejana	sejana sefe?
setilô	setilô sefe?
[ ]	[ ] sefe?
bosigo	bosigo bofe?
bogôbê	bogôbê bofe?
[ ]	[ ] bofe?
molamu	molamu ofe?
molemô	molemô ofe?
[ ]	[ ] ofe?
melamu	melamu efe?
melemô	melemô efe?
[ ]	[ ]efe?
nku	nku efe?
pitse	pitse efe?
kobô	kobô efe?
[ ]	[ ] efe?
malatsi	malatsi afe?
makwalô	makwalô afe?
[ ]	[ ] afe?
dinku	dinku dife?
dipitse	dipitse dife?
[ ]	[ ] dife?

masigo	masigo afe?
magôbê	magôbê afe?
[ ]	[ ] afe?

dijana	dijana dife?
ditilô	ditilô dife?
[ ]	[ ] dife?

CYCLE 105: I HAVE A HEADACHE.

M-1

Ke tshwerwe ke tlhôgô.	I have a headache. (lit.: I'm seized by the head)
Ke tshwerwe ke mala.	I have a stomach ache.
Ke tshwerwe ke leoto.	I have a sore leg.
Ke tshwerwe ke sehuba.	I have a chest cold.
Ke tshwerwe ke letshoroma.	I have a fever.
Ke tshwerwe ke lenyora.	I'm thirsty.
Ke tshwerwe ke mhikêla.	I have a head cold.
Ke tshwerwe ke tlala.	I'm hungry.

C-1

A: Molato ke'ng?	A: What's the matter?
B: Ke a lwala.	B: I'm sick.
A: Ao! O lwala eng?	
B: Ke tshwerwe ke [tlhôgô].	
A: Ao batho!	

C-2

A: A Bill o tla tla tlelaseng?

B: Ga a tle ka gore o a lwala.

A: Ao! Bill o a lwala?

B: Ee.

A: O lwala eng?

B: O tshwerwe ke sehuba thata.

C-3

A: John o kae?

B: O ile ngakeng.

A: O a lwala?

B:	Ee.	
A:	O lwala eng?	
B:	Ke mala.	

C-4

A:	Tankisô o kae?	
B:	O kwa sepetleleng o a lwala.	He's at the hospital; he's sick.
A:	Ao! O lwala thata?	
B:	ee.	
A:	O lwala eng?	
B:	Ga twe ke letshoroma.	It is said he has fever.
A:	Ao batho!	That's pretty bad.

M-2

Ke bolaiwa ke tsêbê.	I have an ear ache.
Ke bolaiwa ke matlhô.	I have sore eyes.
Ke bolaiwa ke mênô.	I have a tooth ache.
Ke bolaiwa ke mala.	I have a stomach pain.
Ke bolaiwa ke lethêka.	I have waist pain.
Ke bolaiwa ke monwana.	I have a sore finger.
Ke bolaiwa ke lengôlê.	I have a sore knee.
Ke bolaiwa ke magetla.	I have a sore shoulder.

M-3

Ke jewa ke bodutu.	I'm lonely (lit.: I'm being eaten by loneliness).
Ke fisiwa ke letsatsi.	I'm sunburned. (I'm being burned by the sun).

C-5

A:	A dijô di siame?	Nna ke tshwerwe ke tlala.
B:	Ee, di siame.	

A:	A re yê, o yê go ja.	
B:	Nna ke jelê.	Me, I have eaten.
A:	Ao! O jelê leng?	Really?! When did you eat?
B:	Ke fetsa go ja jaanong jaana.	

NOTES: CYCLE 105

The main difference in meaning between tshwerwe and bolaiwa is that in the case of infirmities with the latter they are of a more permanent and more painful nature.

CYCLE 106: WAIT FOR ME.

M-1

nkadima	lend me
nkutlwa	hear me
nkênta	vaccinate me
nkisa	take me to
nkêmêla	wait for me
nkitse	know me

C-1

A: A o tla [nkaraba]?

B: Ee, ke tla go [araba].

A: O tla [nkaraba] leng?

B: Ka mosô.

C-2

Ngaka: O a lwala.
Ke tla go ênta.

A: E he. O tla nkênta leng?

Ngaka: Jaanong jaana.

C-3

A: [Susan], [Ann] oa go bitsa.	
Susan: O nkisa kae?	What does she want me for?
A: Ga ke itse.	
Susan: Ke e tla.	

C-4

A: Lebêntlêlê le kae?	
B: Ke tla go isa, êma gole gonnye.	I'll take you there. Wait a minute.

A:	O tla nkisa lebentleleng?	Will you take me to the store?
B:	Ee.	
A:	Tanki.	

C-5

A & B:	Greeting exchange	
A:	A o a nkitse?	
B:	Ee, ke a go itse mme ga ke itse leina la gago. A wêna o a nkitse?	
A:	Ee, nna ke go itse sentlê. O Moremi. A ga o ênê?	Yes, I know you well. You are Moremi. Aren't you (him).
B:	Ruri o a nkitse. Ke Moremi. Wêna, kana leina la gago ke mang?	Indeed you know me. I'm him Moremi. By the way, what's your name again?

M-2

ntshupa	point at me
ntshêba	slander me
ntshia	leave me
ntshuna	kiss me

C-6

A:	Moremi o go sêba mo go mookamedi.	Bill is slandering you to the director.
B:	Oa ntshêba?	Is he slandering me?
A:	Ee.	
B:	A re ke dira'ng?	What does he say I'm doing?
A:	A re o gana go dira.	He says you refuse to work.
B:	Go maswê ka gore ga se boammaaruri.	

C-7

A:	Susan, Mphô oa go sia.	Susan, Mpho is leaving you.

Susan:	Oa ntshia.	Is she leaving me?
A:	Ee, o a posong.	
Susan:	Mphô, nkêmêla. Ke batla go ya le wêna kwa posong.	Mpho, wait for me. I want to go with you to the post office.

NOTES: CYCLE 106

In cycle 102 we saw that r becomes th and f becomes mp after the object concord 'me'. Here we see that a k is inserted before verb stems beginning with vowels and s becomes tsh.

CYCLE 107: WHEN WE FINISH EATING, WE RETURN TO CLASS.

To the teacher: Read aloud the following to the class, checking on their comprehension of this monologue by asking questions:

C-1

Malatsi otlhe John oa tsoga. Oa apara.	Every day John gets up. He He dresses.
O dumedisa ditsala tsa gagwê.	He greets his friends.
O ya dijong le bônê.	He goes to the dining hall with them.
Fa a fetsa go ja, o ya tlelaseng.	When he finishes eating, he goes to class.
Fa a tsêna kwa tlelaseng, o dumedisa tichêrê.	When he arrives at class, he greets the teacher.
O nna fatshe. Tichêrê o mo ruta Setswana.	He sits down, the teacher teaches him Setswana.
John o ithuta Setswana thata.	John studies Setswana very much.
O leka go bua Setswana le tichêrê.	He tries to speak Setswana with the teacher.
John le ditsala tsa gagwê ba ya dijong motshegare.	John and his friends go to the dining hall at noon.
Fa ba fetsa go ja, ba boêla kwa tlelaseng.	When they finish eating, they return to class.
Ba reetsa tichêrê, jalo a ba botse dipotsô.	They listen to the teacher, then he asks them questions.
Mme jalo sekolo se tswe.	Then school is out. (lit.: Then school goes out).

C-2

Each student should either memorize the following or develop his own resume of his daily activities.

Malatsi otlhe kea tsoga. Ke apare.

Ke dumedise ditsala tsa me.

Re ye dijong.

Fa re fetsa go ja, re tseye dibuka tsa rona.

Fa re tsêna kwa tlelaseng,
re dumedise tichêrê.

Re nne fatshe. A re rute
Setswana.

Re itse go bua Setswana.

Re se bua thata kwa sekolong.

Motshegare re ye dijong gapê.

Fa re fetsa go ja, re boele
kwa tlelaseng.

Re reetse thutô ya tichêrê.

Mme jalo sekolo se tswe.

C-3

The following is an interview between a Motswana visitor to the training program and some of the students.

Motswana: A lo itse go bua Setswana?

S1: Ee, fêla ga re se itse sentlê.

Motswana: Lo se ithuta kae?

S2: Re se ithuta gônê mo. We study it right here.

Motswana: Lo se ithuta leng?

S1: Motshegare mo tlelaseng. During the day in class.

Motswana: Lo tsoga leng?

S2: Re tsoga phakêla ka 6:00.

Motswana: Fa lo sena go tsoga,
lo dira eng?

S1: Rea apara. Re dumedise ditsala
tsa rona.

S2: Re ya dijong.

Motswana: Fa lo fetsa go ja,
lo dira eng?

S1: Fa re fetsa go ja, re
tsaya dibuka. Re ya
tlelaseng.

Motswana: Fa lo tsêna kwa
tlelaseng, lo dira eng?

S2:	Fa re tsêna kwa tlelaseng, re dumedisa tichêrê. Re nna fatshe.	
S1:	Jalo tichêrê a re rute Setswana.	
Motswana:	Motshegare lo dira eng?	At noon what do you do?
S1:	Motshegare re ya dijong gapê.	
Motswana:	Fa lo tswa dijong, lo dira eng?	
S2:	Re boêla kwa tlelaseng.	
S1:	Fa re tsêna kwa tlelaseng, re rutiwa Setswana gapê, mme jalo sekolo se tswe.	When we arrive at class, we are taught Setswana again, then school lets out.

NOTES: CYCLE 107

Either the verbs ending in -a (C-1) or in -e (C-2) can be used to describe a sequence of habitual events.

CYCLE 108: HOW DOES THAT BEER TASTE?

Cycle 33, 54 should be revised first:

M-1

Mpha rulara ele.	Hand me that ruler.
Mpha mogala ole.	Hand me that rope.
Mpha maši ale.	Hand me that milk.
Mpha lerapô lole.	Hand me that bone.
Mpha sennanne sele.	Hand me that thing-a-mabob.
Mpha legare lele.	Hand me that razor blade.
Mpha bojalwa jole.	Hand me that beer.

M-2

Bojalwa jole bo ntse jang?	What is that beer like?
Dijô tsele di ntse jang?	What is that food like?
Logodu lole lo ntse jang?	What is that logodu like?
Nama ele e ntse jang?	What is that meat like?
Sehudi sele se ntse jang?	What is that duck like?
Legapu lele le ntse jang?	What is that watermelon like?

C-1

T: Nama ele e ntse jang?	What does that meat taste like?
S: E monate thata.	It's absolutely delicious.

C-2

Mma Mpo: Ke hutshe ya ga mang ele mo setilong?	Whose [hat] is that on the chair?
Mpo: Hutshe ele ga se ya me ke ya ga Sam.	That [hat's] not mine. It's Sam's.

C-2

A: A o utlwa modumô yo o tswang kwa?	Do you hear that noise (coming from over there)?
B: Ee ke a o utlwa. Ke eng?	Yes, I hear it. What is it?

A:	Ga ke itse, mme ke bôna gore ma peace corps a nale phathi kwa ga Jerry.	I don't know, but I think the Peace Corps Volunteers are having a party over at Jerry's place.
B:	Ba dira'ng?	What are they doing?
A:	Ke bôna gore ba a bina.	I think they're dancing.

C-3

A:	Ke thipa ya ga mang e?	Whose knife is that?
B:	Ke ya me.	
A:	E nkadimê.	Can I borrow it?
B:	O batla go dira'ng ka yônê?	What do you want to do with it?
A:	Ke a go ja apolê e.	

CYCLE 109: THERE ARE MANY HILLS AT MOGOBANE.

Use the appropriate picture.

C-1

Fa ke kwa Mogobane Irrigation Scheme. Se ke noka ya Ngotwane. A ke matlo a molemisi wa Mogobane. Ke matlo a mararo a dirantafolê. Fa thokô go na le ntlwana e e agilweng ka ditshipi. Gapê ke bôna ditonki. Di bofagantswê. Ditlharenyana tsa ke masunyana. Go na le matlapanyana a mantsi gaufe le noka. Go na le kithaba tse dintsi kwa moragô ga Mogobane.	This is Mogobane Irrigation Scheme. This is the Notwane River. These are the houses of the Mogobane scheme demonstrator. Near by there is a lavatory made of corrugated iron. Again I see donkeys. They are tied together at the front feet. These small trees are Mimosa trees. There are many little stones near the river. There are many hills behind Mogobane.

E-1

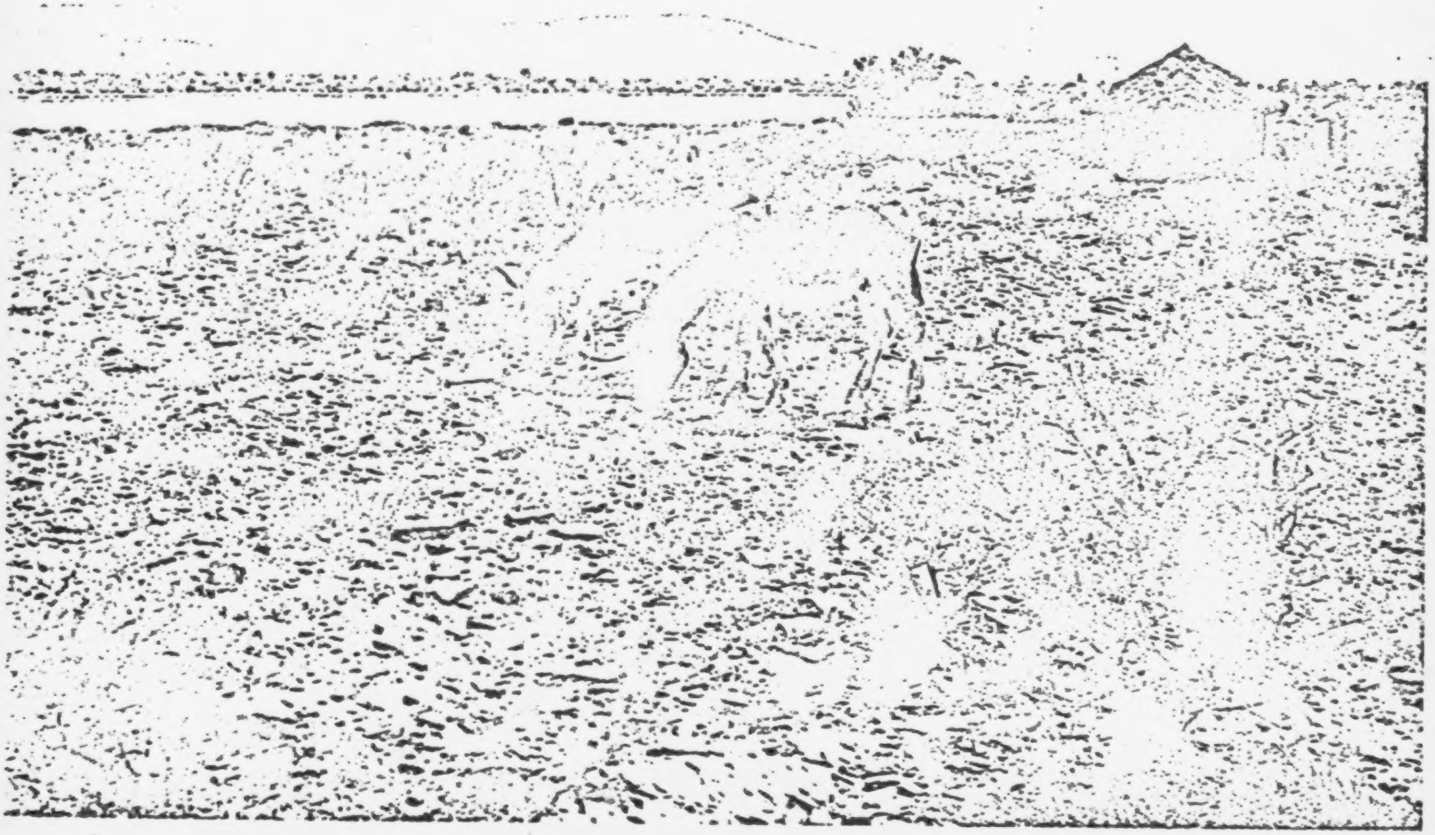
Ask questions of the picture as in previous cycles.

M-1

Go na le dithaba tse dintsi kwa Mogobane.	There are many hills at Mogobane.
Go na le dintsi tse dintsi kwa Francistown.	There are many flies at Francistown.
Go na le batho ba bantsi kwa Serowê.	There are many people in Serowe.
Go na le metse e mentsi mo Botswana.	There are many villages in Botswana.
Go na le mebutla e mentsi kwa Lephêpê.	There are many rabbits in Lephêpê.
Go na le meraka e mentsi kwa Kgatleng.	There are many cattle posts in the Kgatleng District.

M-2

Batho ga ba bantsi kwa Tsabong.	There aren't many people in Tsabong.
Dintsi ga di dintsi mariga mo Botswana.	There aren't many flies in Botswana. in the winter.
Metsi ga a mantsi kwa Kgalagadi.	There isn't much water in the Kgalagadi.
Merafe ga e mentsi mo Botswana.	There aren't many tribes in Botswana.
Bontšhe ga ba bantsi mo Botswana.	There aren't many ostriches in Botswana.



CYCLE 110: YOU'LL FIND ME AT THE STORE.

M-1

mpoma	cut my hair
mpapetla	crush me
mpotologa	go around me
mpata	accompany me

C-1

A: Tloga foo! Lejê leo le tla go papetla.	Get away from there! That stone will cruch you.
B: Le tla mpapetla?	Will it crush me?
A: Ee, le tla go papetla tloga!	Yes, it will crush you, get away from there.
B: Ehe, go siame. Kea tloga.	Oh, okay. I'll get away.

C-2

A: Dumêla, Rich. O ya kae?

B: Ke ya kwa posong. Mpata.

A: Gosiame. O ya go dira'ng kwa posong?

B: Ke batla go founêla tsala ya me kwa Ramotswa.

A: E, he.

M-2

mphêpa	feed me
mphitlhêla	find me
mpha	give me
mpheta	surpass me

C-3

A: Mpha dilêkêrê.

B: Ga ke na dilêkêrê.
Ke tla go fa madi.

A:	O tla a mpha leng? Ke a batla gônê jaanong.	When will you give it (money) to me? I want it right away.
B:	Go siame tsaya, ke a.	

C-4

A:	John, o ya kae?	
John:	Ke ya lebentleleng.	
A:	Nkêmêla, ke batla go ya le wêna.	Wait for me, I want to go with you.
John:	Ga ke go emele. Ke itlhaganetse, mme o tla mphitlhêla.	I'm not waiting for you. I'm in a hurry, but you'll find me.
A:	Ke tla go fitlhêla kae?	Where will I find you?
John:	O tla mphitlhêla kwa lebentleleng.	You'll find me right at the store.
A:	Go siame tsamaya. Ke tla go fitlhêla.	Okay. Go then. I'll find you.

C-5

A:	O dira'ng gônê Jaanong?	What are you doing right now?
B:	Ke fa baeng.	I'm feeding the travellers.
A:	O tla mpha leng?	When will you feed me?
B:	Fa ke fetsa go fa baeng.	When I finish feeding the travellers.

CYCLE 111: DO YOU LIKE MUTTON MORE THAN BEEF?

M-1

A o rata apolê go feta namune?	Do you like an apple more than an orange?
A o rata dilêkêrê go feta madi?	Do you like candy more than money?
A o rata reisi go feta ditapolê?	Do you like rice more than potatoes?
A o rata mosôkô go feta motôgô?	Do you like corn meal mush more than potatoes?
A o rata dibonkisi go feta dinawa?	Do you like peas more than beans?
A o rata "Palmolive"?	Do you like "Palmolive"?
Go feta "Sunlight"?	More than "Sunlight"?
A o rata Setswana go feta Sefora?	Do you like Setswana more than French?
A o rata merôgô go feta nama?	Do you like vegetables more than meat?

C-1

A: A o rata apolê go feta namune?

B: Ee, ke rata apolê go feta namune.

M-2

Ke rata namune go e feta.	I like an orange better than it.
Ke rata reisi go di feta.	I like rice better than them.
Ke rata dinawa go di feta.	I like peas better than them.
Ke rata Sesotho go se feta.	I like Sesotho better than it.

C-2

A:	A o rata dinawa go feta dibonkisi?	
B:	Nyaa ga ke rate dinawa gotlhe gotlhe. Ke rata dibonkisi go di feta.	I don't like beans at all.

M-3

Refer to objects in the classroom for the following:

Ke rata pênê e go feta ele.	I like this pen better than that (one).
Ke rata setulô se go feta sele.	I like this chair better than that (one).
Ke rata setshwantshô se go feta sele.	I like this picture better than that (one).
Ke rata jesi e go feta ele.	I like this sweater better than that (one).

C-3

A:	A o rata setulô se go feta seo?	
B:	Ee, ke rata seo go feta se.	I like this (one) better than that (one).

M-4

A kwa Amerika go tsididi go gaisa mo Botswana?	Is America colder than Botswana?
A kwa Amerika go molelô go gaisa mo Botswana?	Is America hotter than Botswana?

C-4

A:	A kwa Amerika go tsididi go gaisa mo Botswana?	
B:	Ee, go tsididi go gaisa mo Botswana.	
A:	A go molelô go gaisa mo Botswana selemô?	Is it hotter (in America) than Botswana in the summer?
B:	Ee, go molelô go gaisa mo Botswana selemô?	Yes, it is hotter (in American) than in Botswana in the summer?

M-5

A o rata nama ya nku?	Do you like mutton?
A o rata nama ya kgomo?	Do you like beef?
A o rata nama ya pitse?	Do you like horse meat?
A o rata nama ya podi?	Do you like goat's meat?
A o rata nama ya kgogo?	Do you like chicken?

A o rata nama ya kolobê?	Do you like pork?

C-5

A:	A o rata nama ya nku go feta nama ya kgomo?	
B:	Ke di rata tsotlhe.	I like them both (lit.: all).

NOTES: CYCLE 111

Feta and gaisa can be used interchangeably in any of the sentences in this cycle.

CYCLE 112: THAT CHAIR IS YOURS, ISN'T IT?

M-1

A ga o Bill?	Aren't you Bill?
A ga o ye sekolong gompieno?	Aren't you going to school today?
A ga o a tshwerwa ke tlala?	Aren't you hungry?
A setulô seo ke sa ga go?	Isn't that chair yours?

C-1

A: A ga o Bill?

B: Ee, ke Bill.

C-2

A: A ga o Bill?

B: Nyaa, ga ke Bill.

A: O mang?

B: Ke John.

A: E he.

C-3

A: A ga o ye sekolong gompieno?

B: Nyaa ga ke ye sekolong.

A: O ya kae?

B: Ke ya toropong.

A: E he.

C-4

A: A ga wa tshwarwa ke tlala?

B: Ee, ke tshwerwe ke tlala thata.

A: A reyê go ja.

B: Ee, a reyê.

M-2

Ga ke re, ga o ye sekolong gompieno?	You are not going to school today, are you?
Ga ke re, ga o ye tirong gompieno?	You're not going to work today, are you?
Ga ke re, ga re ye go palama gompieno?	We're not going to ride today, are we?

C-5

A:	Ga ke re, ga o ye sekolong gompieno?	You're not going to school today, are you?
B:	Ee, ga ke ye.	No (lit.: yes), I'm not going.

C-6

A:	Ga ke re, ga re ye go palama gompieno?	We aren't riding today, are we?
B:	Nyaa, re a palama.	Yes (lit.: no), we are riding.

NOTES: CYCLE 112

When answering the negative questions of the "isn't that so?"-type (M-2), the Setswana usage differs from English. The Batswana answer as to the truth value of the underlying statement, whereas the English speaker answers as to the truth value of the "isn't it so?" portion.

Compare:

Mr. X to Bill:	You're not Jim, are you?	No
Mr. X to Bill:	Ga o Jim, ga ke re?	Ee

That is, an English speaker says, 'no' to the 'are you' while the Setswana speaker says 'yes' to the 'I'm not Jim'.

CYCLE 113: SHAKAWE IS IN THE NORTH OF BOTSWANA.

Use map from cycle 8

M-1

Kasane o kwa botsheka ga Botswana.	Kasane is in the north of Botswana.
Serowê o kwa botlhabatsatsi ga Botswana.	Serowe is in the east of Botswana.
Lobatse o kwa borwa ga Botswana.	Lobatse is in the south of Botswana.
Ghanzi o kwa bophirina ga Botswana.	Ghanzi is in the west of Botswana.
Rakops o fa gare ga Botswana.	Rakops is in the middle of Botswana.

M-2

Kasane o fa kae?	Where is [Kasane] located?

C-1

T:	[Shakawe]	Where is Shakawe located?
S:	O kwa botsheka ga Botswana.	It's in the [north] of Botswana.

M-3

Swazing o kwa botlhabatsatsi ga Botswana.	Swaziland is to the east of Botswana.
Republic of South Africa o kwa borwa ga Botswana.	Republic of South Africa is to the south of Botswana.
South West Africa o kwa bophirima ga Botswana.	Southwest Africa is to the west of Botswana.
Rhodesia o ka botsheka ga Botswana.	Rhodesia is to the north of Botswana.

CYCLE 114: ARE YOU LOOKING FOR ME?

M-1

mpatla	look for me
mpotsa	ask me
mpôna	see me
mpitsa	call me
mpontsha	show me
mpoloka	take care of me
mpolêlêla	tell me
mpuledisa	walk me half way home

C-1

A: A oa [mpitsa]?

B: Ee, kea go [bitsa].
Or: Nyaa ga ke go bitse.

C-2

A:	O batla [mookamedi]?	
B:	Nyaa ga ke batle ênê. Ke batla wêna.	
A:	Oa mpatla?	
B:	Ee.	
A:	O nkisa kae?	What do you want with me?
B:	Ke batla go go bontsha ditshwantshô tsa me.	

C-3

A:	O tlaa tla go mpôna leng?	When will you come to see me?
B:	Ke tlaa tla ka mosô.	
A:	A ga o batle go tla go mpôna gompieno?	Don't you want to come see me today?
B:	Nyaa ke na le tirô gompieno.	No, I have some business today.

A:	E he go siame. Ke tla go lebêlêla ka mosô.	Oh, okay. I'll expect you tomorrow then.

C-4

A:	Ke batla go go botsa sengwe.	I want to ask you (something).
B:	O batla go mpotsa'ng?	
A:	Ke batla go go botsa gore [kêrêkê] e tsêna leng.	I want to ask you when [church] begins.
B:	E tsêna ka 11:00.	

C-5

A:	A o rekile kobô?	
B:	Ee.	
A:	Ke batla go e bôna.	
B:	Go siame ke tla e go bontsha.	
A:	O tla e mpontsha leng.	
B:	Fa re tsêna kwa lapeng.	When we arrive at home.

M-2

Ke botsa gore a ba tla mpitsa?	I'm asking if they will call me?
Ke botsa gore a ba tla mpolaya?	I'm asking if they will kill me?
Ke botsa gore a ba tla mpôna?	I'm asking if they will see me?

C-6

A:	[Bill] le [John] ba batla go ya le wêna [toropong]. A o tla ya le bônê?	Will you go with them?
B:	Ba ya leng?	
A:	Ka mosô.	
B:	Ee, ke batla go ya le bônê, mme ke batla go ba botsa sengwe.	Yes, I want to go with them, but I want to ask (something).
A:	O ba botsa'ng?	

B:	Ke botsa gore a ba tla mpitsa fa ba tsamaya.	I'm asking if they will call me when they go.
A:	Ee, ba tla go bitsa.	

NOTES: CYCLE 114

The following is a summary of the changes that take place in the initial consonant of a verb stem when the object concord for the first person singular precedes it:

N + b becomes	(m)p	N + f becomes	(m)ph
N + l,d	(n)t	N + r	(n)th
N + s	(n)tsh	N + š	(n)tšh
N + g	(ng)kg	N + h	(ng)kh
N + w	(ng)kw		

CYCLE 115: WHO KNOWS YOU HERE?

M-1

Ke mang yo o ithutang Setswana?	Who is learning Setswana? (lit.: It is who that is learning Setswana?)
Ke mang yo o ithutang Sefora?	Who is learning French?
Ke mang yo o ithutang Seburu?	Who is learning Afrikaans?
Ke mang yo o ithutang Sekgoa?	Who is learning English?

C-1

A: Ke mang yo o ithutang Setswana?

B: Ke John yo o ithutang Setswana.
Or: Ke John.

C-2

A: Ke mang yo o ithutang Seburu?

B: Ga gona yo o ithutang Seburu.

M-2

Ke mang yo o tswang kwa toropong?	Who is leaving town?
Ke mang yo o gôrôgang kwa toropong?	Who is arriving at town?
Ke mang yo o nnang kwa toropong?	Who is living in town?
Ke mang yo o yang kwa toropong?	Who is going to town?
Ke mang yo o bêrêkang kwa toropong?	Who is working in town?

C-3

A: Ke mang yo o tswang toropong?

B: Ke mookamedi.

M-3

Teacher	**Response**
O ithuta Setswana.	Ke mang yo o ithutang Setswana.
O bêrêka kwa ofising.	Ke mang yo o bêrêkang kwa ofising?
O bôna tichêrê.	Ke mang yo o bônang tichêrê?
O batla madi.	Ke mang yo o batlang madi?
O bitsa John.	Ke mang yo o bitsang John?

C-4

A: A Ann o bitsa John?

B: Nyaa ga se Ann.

A: Ke mang yo o bitsang John?

B: Ke Susan.

M-4

Ke mang yo o go rutang?	Who is teaching you?
Ke mang yo o go itseng?	Who knows you?
Ke mang yo o go thusang?	Who is helping you?

C-5

A: O ithuta Setswana kae?

B: Kwa Sekolong.

A: Ke mang yo o se go rutang?

B: Ke Moruti.

C-6

A: Ke mang yo o go itseng mo.

B: Ga go na yo o nkitseng mo. Nobody knows me here. (lit.: There is no person who knows me here.)

C-7

A:	Ke mang yo o fêêlang ntlo ya gago?	
B:	Ke morwadiakê.	It is my daughter.

C-8

A:	O nna le mang?	
B:	Ke nna le motho yo o bêrêkang kwa posong.	I live with a person who is working at the Post Office.

M-5

Ke nna yo ke batlang koranta eo.	I'm the one who wants that newspaper.
Ke wêna yo o batlang koranta eo.	You're the one who wants that newspaper.
Ke ênê yo o batlang koranta eo.	He's the one who wants that newspaper.
Ke rona ba re batlang koranta eo.	We're the ones who want that newspaper.
Ke lona ba lo batlang koranta eo.	You're the ones who want that newspaper.
Ke bônê ba ba batlang koranta eo.	They're the ones who want that newspaper.

CYCLE 116: THE BATSWANA DON'T HAVE T.V.

M-1

Batswana ba na le matlo a Sekgowa.	The Batswana have European houses.
Batswana ba na le dipatêlê.	The Batswana have hospitals.
Batswana ba na le dibaesekele.	The Batswana have bicycles.
Batswana ba na le mabentlele.	The Batswana have shops.

M-2

Gompieno Batswana ba na le eng?	What do the Batswana have now?

C-1

A: Gompieno batho ba Botswana ba na le eng?

B: Ba na le [diaparô tsa Sekgowa].

A: A o raya gore batho ba [apara disutu]?

B: Ee, ba a [di apara].

M-3

Gompieno Batswana ga ba na television.	Now the Batswana don't have T.V.
Gompieno Batswana ga ba na difofane.	They don't have airplanes.
Gompieno Batswana ga ba na meêpô.	They don't have mines.
Gompieno Batswana ga ba na difeketiri.	They don't have factories.

M-4

Gompieno Batswana ga ba na eng?

C-2

A: Gompieno Batswana ga ba na eng?

B: Gompieno Batswana ga ba na television.

A: Ao! Ga ke dumele.

B: Ee, ga ba itse television.
Ke bua boammaanin.

M-5

Bogologolo Batswana ba ne ba na le bogwêra.	A long time ago the Batswana had initiation schools.
Bogologolo Batswana ba ne ba na le megopo.	A long time ago the Batswana had wooden basins.
Bogologolo Batswana ba ne ba na le diroto.	A long time ago the Batswana had baskets.
Bogologolo Batswana ba ne ba na le digai.	A long time ago the Batswana had spears.

M-6

Bogologolo Batswana ba ne ba na le eng?	What did the Batswana have a long time ago?

C-3

A: Bogologolo Batswana ba ne ba na le eng?

B: Ba ne ba na le dikolo tsa bogwêra.

A: A jaanong ga di yô?

B: Ee, jaanong ga ba na natsô.

C-4

A: Batswana ba ne ba na le eng?

B: Ba ne ba na le digai.

C: Digai ke eng?

B: Ke marumô a batho ba Botswana.

A: A o di bonye?

B: Nyaa, ke badile mo bukeng fêla.

M-7

Pele ga Makgoa ba ne ba se na diradio.	The Batswana didn't have radios before the white man.
Pele ga Makgoa ba ne ba se na Ambi Special.	They did not have Ambi Special before the white man.
Bogologolo ba ne ba se na "Lion lager."	They did not have "Lion lager" a long time ago.
Bogologolo ba ne ba se na chêlêtê.	They did not have money some years ago.
Pele ga Makgoa ba ne ba se na dikara.	Before the white man came they had no cars.

M-8

Pele ga Makgoa ba ne ba se na eng?	Before the Europeans came what didn't the Batswana have?

C-5

A: Pele ga Makgoa ba ne ba se na eng?

B: Ba ne ba se na "Lion lager"?

C: Ba ne ba a nwa eng?

B: Ba ne ba a nwa bojalwa le khadi fêla.

C: Wa re, bojalwa, bo ntse jang?

B: Ee, bo dirilwe ka mabêlê.

A: Khadi ke eng?

B: Ke bojalwa jwa dinotshe.

C-6

A: Bogologolo ba ne ba se na eng?

B: Bogologolo ba ne ba se na chêlêtê.

A: Ba ne ba rêka ka eng?

B: Ba ne ba rêka ka mabêlê,
le ka dikgomo.

A: A ko o mpolêlêlê a ba ne
ba na le mabentlêlê?

B: Nnyaa.

M-9

Nakô e e tlang ba tla nna le T.V.	In future they will have T.V.
Nakô e e tlang ba tla nna le meêpô.	In future they will have mines.
Nakô e e tlang ba tla nna le difeketiri.	In future they will have factories.
Nakô e e tlang ba tla nna le difofane tsa bôna.	In future they will have their own planes.

M-10

Nakô e e tlang ba tla nna le eng?	In the future they will have what?

C-7

A: Nakô e e tlang ba tla nna
le eng?

B: Ba tla nna le television.

A: A o gopola gore ba tla e rata?

B: Ee, tota.

C-8

A: Nakô e e tlang ba tla
nna le eng?

B: Ba tla nna le meêpô e
mentsi thata.

A: A ba na le gauta
le kopore?

B: Ee, ga twe kopore e ntsi
thata kwa Kasane.

A: Monna! Ke batla go ya teng.

M-11

Ga ba nke ba nna le makgabe.	They won't have makgabe.
Ga ba nke ba nna le bogwêra.	They won't have initiation schools.
Ga ba nke ba nna le dilei.	They won't have sledges.

M-12

Ga ba nke ba nna le eng?	What won't they have?

C-9

A: Ga ba nke ba nna le eng?

B: Ga ba nke ba nna le dilei.

A: Ka gore'ng? John.

John: Ka gore di tla senya ditsela.

CYCLE 117: WHICH PICTURE AM I DESCRIBING?

To the teacher: Use any 5 pictures for this cycle. Select one of these, describe it in your own words, and then ask the students to indicate which picture has been describe .

C-1

T:	Ke tla tlhalosa Setshwantshô.	I'm going to describe a picture.
	Fa ke fetsa lo mpolêlêlê gore a ke setshwantshô sa pele, sa bobedi, sa boraro, sa bonê, kana sa botlhano.	When I finish, tell me if it is the first picture, the second, the third, the fourth, or the fifth.
	Ke tlhalosa setshwantshô sefe?	Which picture am I describing?
	Tlhalosa setshwantshô ka bokhutshwane.	Describe the picture briefly.
	Ke tlhalositse setshwantshô sefe?	Which picture have I described?

S: Ke setshwantshô sa pele.

Repeat C-1 for each of the other pictures.

C-2

Ask questions at random about these five pictures, basing the questions on your descriptions. Before answering a question, the student should identify the picture.

S: Ke setshwantshô sa pele.
Or: Ke setshwantshô sa modisa.
(answer to the question)

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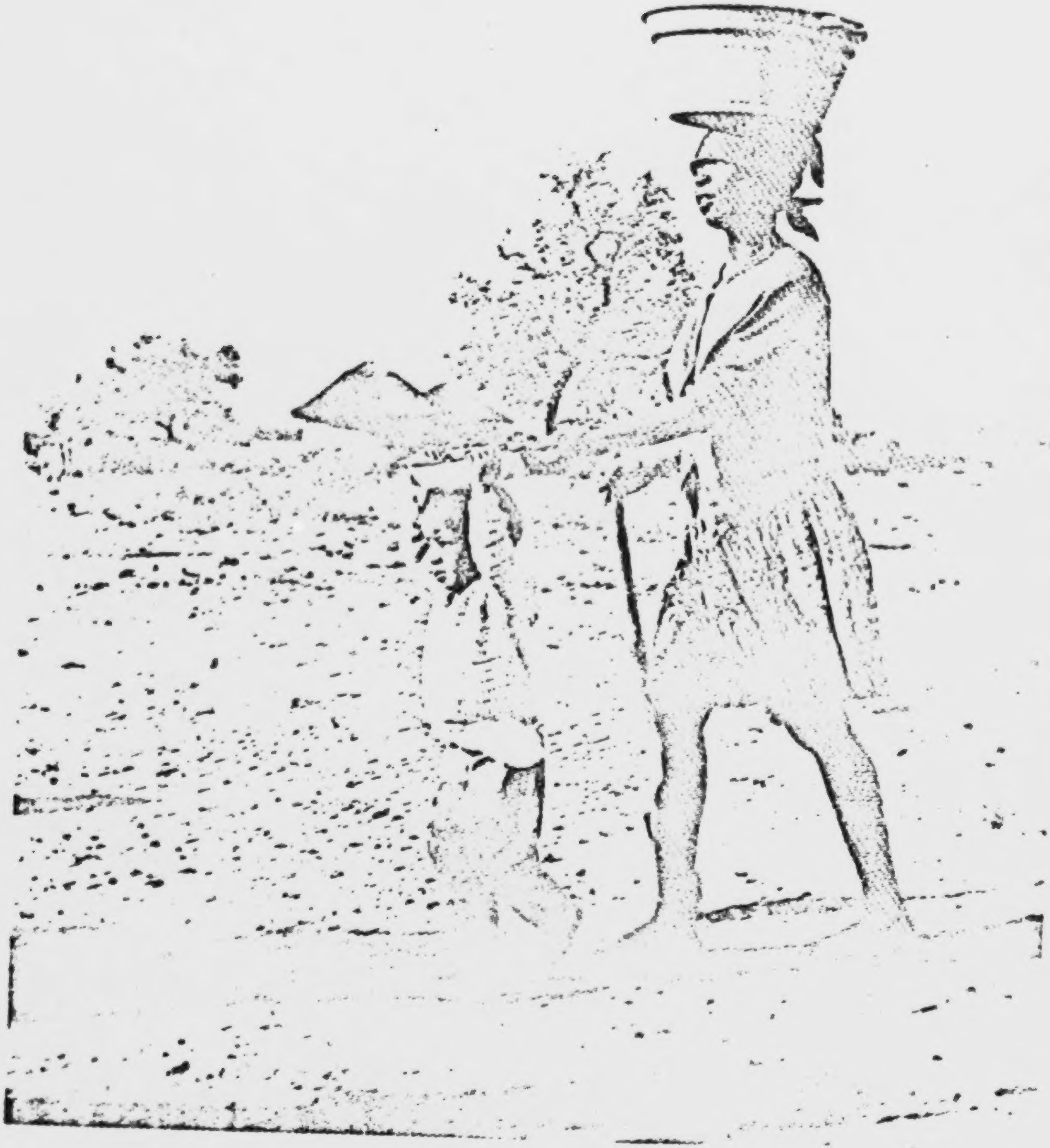

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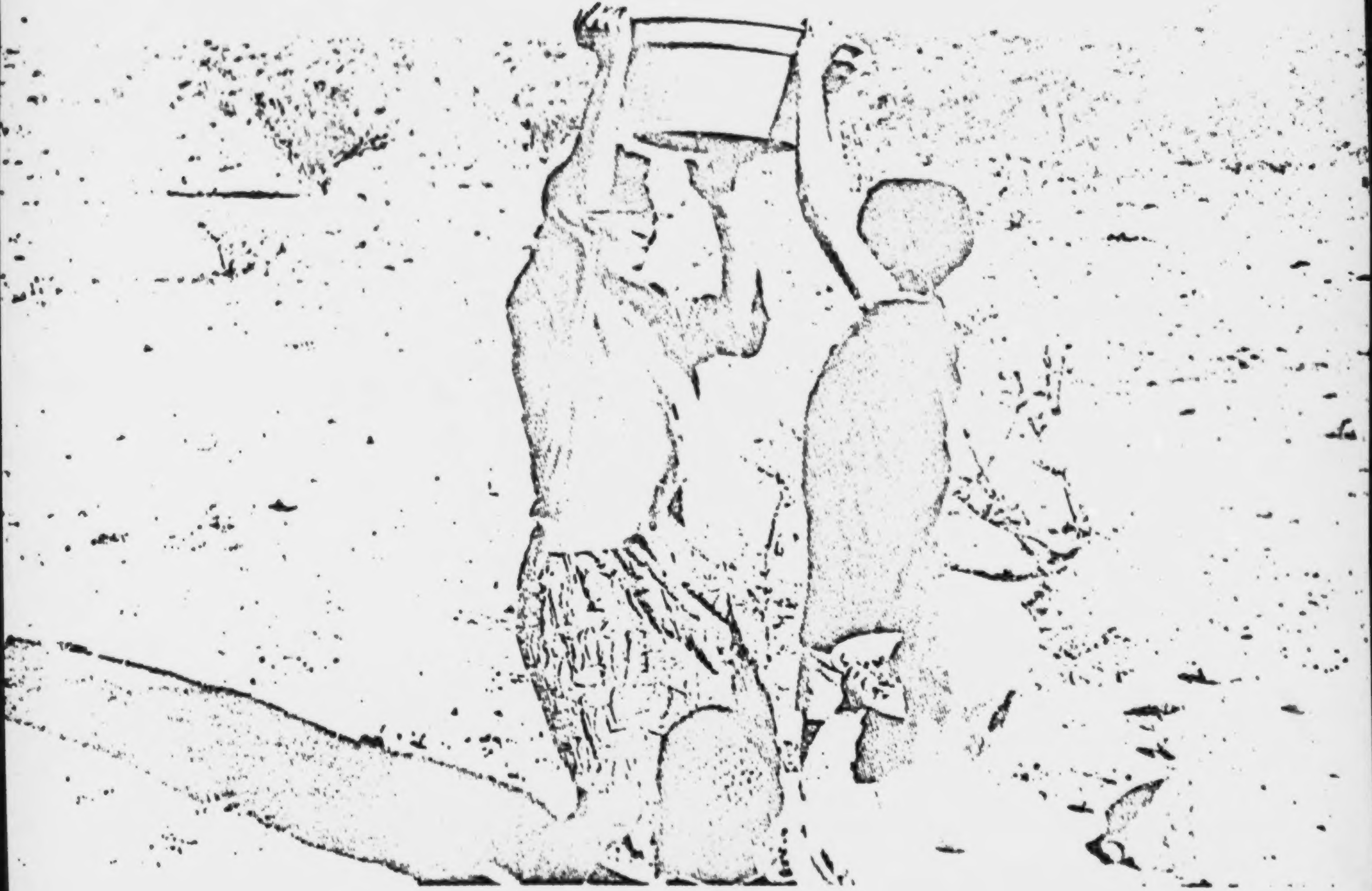

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CYCLE 118: I OUGHT TO GO NOW.

M-1

O tshwanetse go ithuta Setswana.	You ought to study Setswana.
O tshwanetse go bêrêka thata.	You ought to work hard.
O tshwanetse go besa molelô.	You ought to make a fire.
O tshwanetse go dira kofi.	You ought to prepare coffee.
O tshwanetse go kwala.	You ought to write.
O tshwanetse go ntuêla.	You ought to pay me.

C-1

A:	O tshwanetse go ithuta Setswana.	You ought to study Setswana.
	A ga go a nna jalo?	Isn't it so?
B:	Go ntse jalo.	It is so.

C-2

A:	Besa Molelô.	
B:	A ke tshwanetse go besa molelô?	Should I light the fire?
A:	Ee, o tshwanetse go besa molelô.	

C-3

A:	(Has been visiting with B, now wants to leave)	
	Nakô e ile. Ke tshwanetse go tsamaya jaanong.	The time has gone. I must go now.
B:	Go siame. Tsamaya sentlê.	

C-4

Nnêsê:	Bôtlôlô ya gago e kae?	Where is your bottle?
A:	Ga ke na bôtlôlô.	I don't have a bottle.
Nnêsê:	O tshwanetse go tla le bôtlôlô nakô ngwe le ngwe fa o batla molemô.	You ought to bring a bottle everytime when you want medicine. Do you hear?

A:	Ee, kea utlwa. Ke tlaa tla nayô.	Yes, I hear. I will bring it.

C-5

A:	Ba re moruti wa ga Ken ga a rate go ruta.	They say Ken's teacher doesn't like to teach.
B:	Ga go a nna jalo. O rata go ruta thata.	It is not that way. He likes to teach very much.

C-6

A:	Go tsididi kwa ntlê, ga ke re?	It is cold outside, isn't it?
B:	Ee, go ntse jalo.	It is so.

C-7

A:	A o ithutile Setswana?	Have you studied Setswana?
B:	Ee.	
A:	Ke gopola gore o dira sentlê, a ga go a nna jalo?	
B:	Ga ke se itse sentlê.	

C-8

A:	Ke bôna gore o tshwerwe ke tlala. A ga go a nna jalo?	
B:	Ee e ntshwerwe thata.	
A:	Dijô tsa gago di mo setofong.	Your food is here/there (present) on the stove.
B:	Ke a itumêla.	

C-9

A:	Ba re moruti wa ga Ken ga a rate go ruta.	
B:	Ke utlwa jalo.	So I hear.

CYCLE 119: WHAT IS IT USED FOR?

M-1

Letswai le dirisediwa go loka dijô.	Salt is used to season food.
Sukiri e dirisediwa go loka tee.	Sugar is used to sweeten tea.
Pepere e dirisediwa go loka dijô.	Pepper is used to season food.

C-1

T:	Letswai le dirisediwa go dira'ng?	What is salt used for?
S:	Go loka dijô.	

C-2

T:	Sesepa ga se dirisediwe go loka dijô. Dijô di lokwa ka'ng?	Soap isn't used to season food. What is food seasoned with?
S:	Dijô di lokwa ka letswai.	Food is seasoned with salt.

M-2

Sejana se dirisediwa go tshêla mmidi.	A basin is used to hold/contain corn.
Sejana se dirisediwa go tshwara dijô.	A dish is used to hold food.
Tlatlana e dirisediwa go tsenya bupe.	A mat is used to hold flour.
Galase e dirisediwa go tsenya metsi.	A glass is used to hold water.

C-3

T:	Sejana se dirisediwa go dira'ng?	
S:	Go tshêla mmidi.	

C-4

T:	Kgetsana ga e dirisediwe go tsenya bupe.	A purse isn't used to store flour.

	Bupe bo tshêlwa kae?	Flour is stored in what?
S:	Bupe bo tshêlwa mo tlatlaneng.	Flour is kept in a basket.

M-3

Majê a dirisediwa go aga matlo.	Stones are used to build houses.
Makwete a dirisediwa go aga matlo.	Earth is used to build houses.
Setena se dirisediwa go aga matlo.	Brick is used to build houses.
Bojang bo dirisediwa go aga matlo.	Grass is used to build houses.

C-5

T: Majê a dirisediwa go dira'ng?
Go aga matlo.

M-4

Bupe bo dirisediwa go dira borôthô.	Flour is used to make bread.
Nkgô e dirisediwa go ga metsi.	A water pot is used to draw water.
Tshilô e dirisediwa go sila mabêlê.	A millstone is used to grind sorghum.
Sesepa se dirisediwa go tlhatswa diaparô.	Soap is used to wash clothes.
Setofo se dirisediwa go apaya dijo.	A stove is used to cook food.
Dikgong di dirisediwa go besa molelô.	Firewood is used to make a fire.
Setêmpê se dirisediwa go têmpa lokwalô.	A stamp is used to stamp a letter.

C-6

T: Dikgong di dirisediwa go dira'ng?

S: Go besa molelô.

C-7

S:	Ga ke itse lefoko le, "mokgôpha". O dirisediwa go dira eng?	I don't know this word, "aloe". What is it used for?
T:	"Mokgôpha" o dirisiwa thata ke Basotho, ba dira dikgong ka ône, mme gapê ba dira ditulô ka ône.	The aloe is used a great deal by the Basotho, they make firewood with it, and they also make chairs with it.

NOTES: CYCLE 119

If a go phrase 'to.......' follows the word dirisediwa is used, if a noun object follows, then dirisiwa is used.

CYCLE 120: DON'T CALL US..........

M-1

Teacher	Response	
Kwala ka pênsêlê.	O se ka wa kwala ka pênsêlê.	You shouldn't write with a pencil.
Tlisa kofi.	O se ka wa tlisa kofi.	You shouldn't bring coffee.
Nwa maši.	O se ka wa nwa maši.	You shouldn't drink milk.
Tsaya bogôbê.	O se ka wa tsaya bogôbê.	You shouldn't take porridge.
Baya nama fa.	O se ka wa baya nama fa.	You shouldn't put the meat here.
Reetsa Moruti.	O se ka wa reetsa moruti.	You shouldn't listen to the preacher.
Botsa Susan.	O se ka wa botsa Susan.	You shouldn't ask Susan.
Bitsa Ann.	O se ka wa bitsa Ann.	You shouldn't call Ann.
Bua le Mphô.	O se ka wa bua le Mphô.	You shouldn't speak with Mpho.
Fêêla ntlo.	O se ka wa fêêla ntlo.	You shouldn't sweep the house.

C-1

T: O kwala ka'ng John?	
John: Ka pênsêlê.	
T: O se ka wa kwala ka pênsêlê, kwala ka pênê.	You shouldn't write with a pencil. Write with a pen.

C-2

A: O nwa'ng?	
B: Ke nwa kofi.	
A: A o rata kofi go feta tee?	Do you like coffee better than tea?

B:	Nyaa ke rata tee, go feta kofi.	No, I like tea better.
A:	O seka wa nwa kofi hê. Tee e teng. Ke e.	Don't drink coffee then. There is tea. Here it is.

C-3

A:	O ya kae?	
B:	Ke ya lebentleleng.	
A:	O se ka wa ntshiya, le nna. Ke ya teng.	You shouldn't leave, I'm also going there.
B:	Itlhaganêlê.	Hurry.

C-4

A:	Ke kopa go ya Lobatsê.	I'm asking (permission) to go to Lobatsi.
Mookamedi:	O batla go ya leng Lobatsê?	
A:	Ka mosô.	
Mookamedi:	O se ka wa ya ka mosô. O tla ya ka mosô o mongwe. Ka mosô re na le tirô e ntsi.	Don't go tomorrow. You will go later. Tomorrow we have a lot of work.
A:	Go siame. Ke tla ya ka mosô.	

M-2

Teacher	Response	
Mo fê dijô.	O se ka wa mo fa dijô.	You shouldn't give him food.
Re fê madi.	O se ka wa re fa madi.	You shouldn't give us money.
Re fê dilêkêrê.	O se ka wa re fa dilêkêrê.	You shouldn't give us candy.
Mpitsê.	O se ka wa mpitsa.	You shouldn't call me.
Re bitsê.	O se ka wa re bitsa.	You shouldn't call us.
Ntuêla.	O se ka wa ntuêla.	You shouldn't pay me.
E tsêyê.	O se ka wa e tsaya.	You shouldn't take it.
E bêyê mo setulong.	O se ka wa e baya mo setulong.	You shouldn't put it on the chair.

C-5

A:	Ke tsaya lokwalô lo.	I'm taking this book.
B:	Nyaa o se ka wa lo tsaya ke batla golo bala.	No, don't take it. I want to read it.

C-6

A:	Baki ya ga go e kae?	Where is your jacket?
B:	Ke e. Ke e beile fa fatshe.	Here it is. I put it down.
A:	O se ka wa e baya fa fatshe. E bêyê mo setulong.	Don't put it down. Put it on the chair.

M-3

Fêêla jaana.	Sweep like this/ this way.
Tansa jaana.	Dance like this.
Ôpêla jaana.	Sing like this.
Sila jaana.	Grind like this.
Dira jaana.	Do like this.
Nna jaana.	Sit like this.
Apara jaana.	Dress (trousers) like this.
Êma jaana.	Stand like this.
Ja jaana.	Eat like this.
Rwala nkgô jaana.	Carry a pot (on the head) like this.
Apara kobô jaana.	Wear a blanket like this.
Tshwara molamu jaana.	Grasp a stick like this.

C-7

A:	O se ka wa fêêla jalo, Bill. Fêêla jaana. (Demonstration follows)	Don't sweep that way. Sweep like this.
B:	Go siame.	

NOTES: CYCLE 120

The 'shouldn't' paradigm is as follows:

1. sg.	Ke se ka ka .....
2. sg.	O se ka wa.....
3. sg.	A se ka a .....
1. pl.	Re se ka ra.....
2. pl.	Lo se ka lwa.....
3. pl.	Ba se ka ba.....

CYCLE 121: HE KNOWS EVERYONE.

M-1

O itse mongwe le mongwe.	He knows everyone.
O ya gongwe le gongwe.	He goes everywhere.
O ja sengwe le sengwe.	He eats everything.
O feta nakô le nakô.	He walks by all the time.

M-2

O ka tsamaya nakô le nakô.	You can travel all the time.
O ka tsamaya gongwe le gongwe.	You can travel everywhere.
O ka tsamaya le mongwe le mongwe.	You can travel with everyone.
O ka tsaya sengwe le sengwe.	You can take along everything.

C-1

Mr. Tipton:	Tsaya sekete sa diranta ke se. O ka ya gongwe le gongwe. O ka dira sengwe le sengwe. O ka tsamaya nakô ngwe le ngwe.	Here's a million rand. You can go anywhere you like now. You can do anything. You can go anytime you want.
Mr. Smith:	A! Ga ke dumele!	Wow! I don't believe it!

C-2

A:	A o bôna monna yole?	Do you see that man over there?
B:	Ee, ke mang?	Yes, who is he?
A:	Ke Mokwaledi yo mogolo. O itse mongwe le mongwe mo Botswana.	He's the Permanent Secretary. He knows everybody in Botswana.

C-3

A:	A o itse Irene Wilson?	Do you know Irene Wilson?
B:	Ee, o bala nakô le nakô. Ke bôna gore ga a dire sepê.	Yes. Everytime (I see her) she's reading. I don't think she works at all.

CYCLE 122: MY WORK IS NURSING.

M-1

Tirô ya me ke bongaka.	My work is "doctoring".
Tirô ya me ke bonnêsê.	My work is nursing.
Tirô ya me ke bopodisi.	My work is "policing".
Tirô ya me ke bolemi.	My work is agriculture/farming.
Tirô ya me ke botitshêrê.	My work is teaching.
Tirô ya me ke boruti.	My work is the ministry.

C-1

A:	O dira'ng?	What do you do?
B:	Nna?	
A:	Ee.	
B:	Tirô ya me ke bongaka.	

C-2

A:	A o rata bonnêsê?	
B:	Nyaa, bonnêsê ga ke bo rate thata.	
A:	O rata'ng thata?	
B:	Ke rata bongaka go bo feta.	I like "doctoring" better than it.

C-3

A:	Tirô ya ga go ke eng?
B:	Ke lepodisi.
A:	O rata bopodisi thata?
B:	Nyaa ga ke bo rate thata. Ke rata bolemi go feta bopodisi.

C-4

A:	A o tsêna sekolo sa boruti?	Are you attending theological school?
B:	Ga ke tsene sekolo sa boruti, ke tsêna sa bolemi.	I'm not attending theological school, I'm attending the agricultural school.

M-2

Ke sekai sa bonna.	He is the epitomy of manliness.
Ke sekai sa bosadi.	She is the epitomy of femininity.
Ke sekai sa bogodu.	He is the epitomy of thievery.
Ke sekai sa bogatlapa.	He is the epitomy of cowardice.
Ke sekai sa botsheoakga.	He is the epitomy of laziness.

NOTES: CYCLE 122

By placing the noun stem in class 7, many nouns can be made abstract.

CYCLE 123: SHOULD I SHUT THE DOOR?

M-1

A ke tswalê kgôgô?	Should/may I close the door?
A ke tswalê lekwalô?	Should/may I seal the letter?
A ke tswalê kgetsana.	Should/may I shut the purse?

C-1

A:	Go tsididi. Ke tswalê kgôrô?	It is cold. May I shut the door.
B:	Ee, tswala.	

M-2

A ke mo rutê?	Should/may I teach him?
A ke mo thusê?	Should/may I help him?
A ke mo romê?	Should/may I send him?
A ke mo latê?	Should/may I pick him up?

C-2

T:	John o kae?	
Susan:	O kwa lebaleng. A ke mo latê?	He is at the playground. Should I fetch him?
T:	Ee, mo latê.	

M-3

A ke yê kwa dijong?	May I go to the dining hall?
A ke yê kwa sedibeng?	May I go to the well?
A ke yê kwa kgosing?	May I go to the (place of the) chief?

C-3

A:	Ke yê kwa dijong?	May I go to the dining hall?
B:	O feditse go bêrêka?	Have you finished working?

A:	Ee, ke feditse.	
B:	Go siame. Tsamaya.	

C-4

A:	Re yê kwa sedibeng?	May we go to the well?
B:	Lo batla go ya jaanong jaana?	Do you want to go right away?
A:	Ee.	
B:	Go siame. A re tsamayeng.	

C-5

A:	A ke kgweetse koloi e?	May I drive this car?
B:	Nyaa, o se ka wa e kgweetsa.	No, don't drive it.

C-6

A:	Ke tsêyê buka e?	May I take this book?
B:	O e isa kae?	What are you going to do with it?
A:	Ke batla go e bala.	
B:	Ee, e tsêyê.	Yes, take it.

C-7

A:	Ke bêê baki e kae?	Where should I put this coat?
B:	E bêê mo setulong.	

CYCLE 124: GERTRUDE IS FAT.

M-1

Draw pictures on the board like those on the next page to demonstrate the meaning of these new words.

Gertrude o mokima.	Gertrude is fat.
Joan o mosesane.	Joan is thin.
Debbie o monnye.	Debbie is young.
Bertha o motona.	Bertha is old.
Joan o mokhutshwane.	Joan is short.
Sally o moleele.	Sally is tall.
Nancy o moleeleleele.	Nancy is very tall.
Gloria o mokimakima.	Gloria is very fat.
Lola o montlê.	Lola is pretty.
Susan o mokgaraga.	Susan is stout.

C-1

T:	[Gertrude] o ntse jang?	How is Gertrude?
S:	O [mokima].	She's fat.

M-2

Joan, Mary, Sally, le Nancy ba basesane.	Joan, Mary, Sally, and Nancy are thin.
Botlhe kwa ntlê ga Debbie ba batona.	Everyone but Debbie is an adult.
Gertrude, Gloria, le Susan ba bakima.	Gertrude, Gloria, and Susan are fat.
Nancy le Susan ba baleele.	Nancy and Susan are tall.
Debbie le Joan la bakhutshwane.	Debbie and Joan are short.

M-3

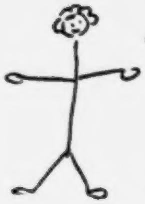
Gertrude ke mosetsane yo mokima. Mary ke mosetsana yo mosesane.	Gertrude is the fat girl. Mary is the thin girl.
Joan ke mosetsana yo mokhutshwane. Sally ke mosetsana yo moleele.	Joan is the short girl. Sally is the tall girl.

Susan ke mosetsana yo mokgaraga. Susan is the stout girl.

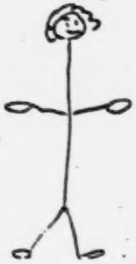
NOTES: CYCLE 124

In this cycle two types of sentences are taught. In M-1 and M-2 predicate adjectives are taught. They consist of the adjective stem plus a noun class prefix marker in agreement with the noun they modify.

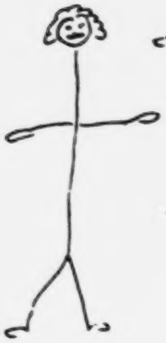
The second type of sentence is the 'true' adjective (M-3). The construction is really that of a relative clause (see cycles 101 and 115). For example, "Gertrude is the fat girl" is perhaps better translated-- "Gertrude is the girl who is fat".



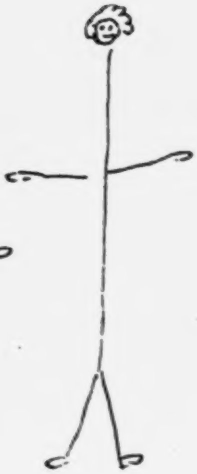
JOAN



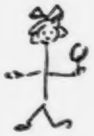
MARY



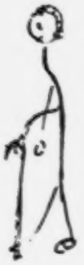
SALLY



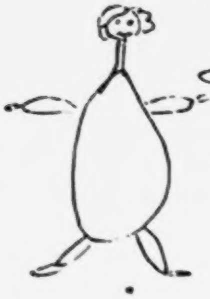
NANCY



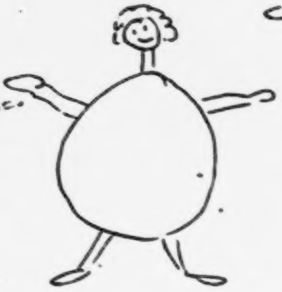
DEBBIE



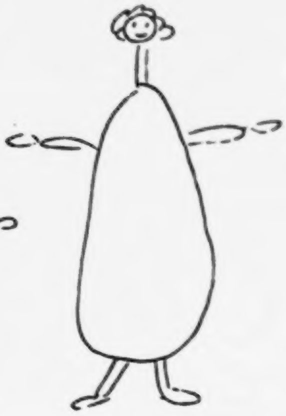
BERTHA



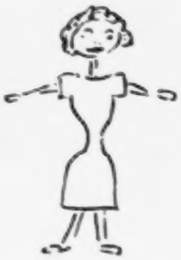
GERTRUDE



GLORIA



SUSAN



LOLA

CYCLE 125: DO YOU WANT ME TO SHUT THE DOOR?

M-1

Teacher	Response	
Tswala lebati.	A o batla gore ke tswalê lebati?	Do you want me to shut the door?
Mmitsê.	A o batla gore ke mmitsê?	Do you want me to call him?
Kgweetsa koloi e.	A o batla gore ke kgweetse koloi e?	Do you want me to drive this car?
Tsaya buka e.	A o batla gore ke tsêê buka e?	Do you want me to take this book?

C-1

A: Ke tswala lebati?	
B: Wa re'ng.	
A: Ka re, a o batla gore. ke tswalê lebati.	I said do you want me to (shut the door)?
B: Ee, tswala.	

C-2

A: [John] o kae?	
B: O kwa ofising. Ke mmitsê?	
A: Wa re'ng?	
B: Ka re, a o batla gore ke mmitsê.	
A: Nnya mo tlogêlê. O se ka wa mmitsa.	No, leave him alone. Don't call him.

M-2

Ke batla gore o thusê [John].	I want you to help [John].
Ke batla gore o yê go tsaya [John].	I want you to fetch [John].
Ke batla gore a bitsê [John].	I want you to call [John].

Ke batla gore o duêlê [John].	I want you to pay [John].
Ke batla gore o betsê [John].	I want you to beat [John].

C-3

A: Ke batla gore o [thusê] [John].

B: O batla gore ke [thusê] [John].

A: Ee, jaanong.

B: Go siame, ke tla mo [thusa].

C-4

A:	O batla gore ke dire'ng?	What do you want me to do?
B:	Ke batla gore o [bitsê] [John].	

M-3

O batla gore ke go êtêlê leng?	When do you want me to call on you?
O batla gore ke go thusê leng?	When do you want me to help you?
O batla gore ke go bitsê leng?	When do you want me to call you?
O batla gore ke go duêlê leng?	When do you want me to pay you?

C-5

A:	O batla gore ke go êtêlê leng?	
B:	Ke batla gore o [tlê] [ka Sôntaga].	I want to (come) on (Sunday).

C-6

A:	O tla nkêtêla leng?	When will you visit me?
B:	Ga ke itse. O batla gore ke go êtêlê leng?	I don't know. When do you want me to visit you?
A:	Ke batla gore o tlê [ka Sôntaga].	I want you to come (on Sunday).
B:	Ôô, go siame. Ke tlaatla.	

A:	O tlaatla ka nakô mang?	
B:	Ke tlaaleka go tla ka 12:00.	
A:	Go siame hê. Ke tla go lebêlêla.	Okay, then. I will expect you.

C-7

S_1:	A o itse go bala ka Setswana?	Do you know how to count in Setswana?
S_2:	Ee kea itse. A le wêna?	Yes, I know. And you?
S_2:	O batla gore ke go rutê?	Do you want me to teach you?
S_1:	Ee, ke batla gore o nthutê.	Yes, I want you to teach me.
S_2:	Go siame. Ke tlaa go ruta.	Okay. Come, I will teach you.

C-8

A:	A o ko o nthusê.	
B:	O batla gore ke go thuse ka'ng? Or: Ke go thusê ka'ng?	
A:	O nkadimê madi.	That you lend me (money).

CYCLE 126: I'M NOT GOING TO TEACH.

M-1

Ga ke ye go rêka motsoko.	I'm not going to buy tobacco.
Ga ke ye go tsaya molemô.	I'm not going to fetch medicine.
Ga ke ye go ruta Setswana.	I'm not going to teach Setswana.
Ga ke ye go ga metsi.	I'm not going to draw water.

C-1

A: A o ya go [ga metsi]? Are you going (to draw water)?

B: Nnyaa, ga ke ye go [ga metsi].

C-2

A: O ya lebentleleng?

B: Ee.

A: O ya go rêka motsoko?

B: Nnyaa, ga ke ye go rêka motsoko.

A: O ya go rêkang?

B: Ga ke ye go rêka sêpê.

C-3

A: A o ya go tsaya molemô kwa ngakeng?

B: Nnyaa, ga ke ye go tsaya molemô.

A: O ya go dira'ng?

B: Ke batla go bua le ngaka fêla.

C-4

A: A o ya go ruta kwa Botswana?

B: Nyaa ga ke ye go ruta.

A: O ya go dirang?

B: Ke ya go dira kwa sepateleng. I will work at the hospital.

M-2

Tôta wa reng?	What are you saying?!!
Tôta o dirang?	What are you doing?!!
Tôta molato ke eng?	What's wrong?!!
Tôta o gorogile leng?	When did you arrive?
Tôta o tsamaya le mang?	With whom are you going?!!

C-5

(B bumping into A)

A:	(Tota) o dira'ng monna?	What are you doing, man?!!
B:	Insthwarêlê, morwarrê.	Excuse me brother.
A:	Go siame.	

C-6

A:	Fa ke gôrôga kwa Botswana, ke tla rêka pitse, ke e jesê, ke e palamê, ke e solê.	When I arrive in Botswana, I will buy a horse, I will ride, I will groom him. (Boasting on the part of A)
B:	Tota wa re'ng?	What are you saying?!! (A comment rather than a question)
A:	Ke a go bolêlêla.	I'm telling it (for you).

CYCLE 127: BE QUIET SO WE CAN HEAR.

M-1

Mpha pênê gore ke kwalê.	Give me a pen so that I can write.
Mpha kôranta gore ke balê.	Give me a newspaper so that I can read.
Mpha kobô gore ke aparê.	Give me a blanket so that I can dress.
Mpha madi gore ke rêkê dijo.	Give me money so that I can buy food.
Mpha letswai gore ke lokê nama.	Give me salt so that I can season the meat.
Mpha setêmpê gore ke têmpê le kwalô.	Give me the stamp so that I can stamp the letter.
Mpha dikgong gore ke bese molelô.	Give me firewood so that I can light a fire.
Mpha êmêrê gore ke gê metsi.	Give me a bucket so that I can draw water.
Mpha hutshe gore ke e rwalê.	Give me a hat so that I can put it on.
Mpha nkgô gore ke lekê go e rwala.	Give me a water pot so that I can try to carry it on my head.

C-1

A: Mpha kobô gore ke aparê.

B: Tsaya, ke e.

C-2

A:	A o rekile nama?	
B:	Nyaa, mpha madi gore ke e rêkê.	
A:	E ja bokae? A e turu?	How much is it? Is it expensive?
B:	Nyaa, e chipi.	

M-2

Didimala re utlwê.	Be quiet so that we can hear.
Didimala re ithutê.	Be quiet so that we can study.
Didimala re ôpêlê.	Be quiet so that we can sing.

C-3

A:	Didimala re utlwê ke mang yo o bitsang?	Be quiet so that we can hear who is calling?

B: Ke John.

A: O bitsa mang?

B: O bitsa Susan.

M-3

Tswa mo kgorong ke tsênê.	Get out of the doorway so I can come in.
Bula kgôrô, ke tsênê.	Open the doorway so that I can come in.

C-4

A: Tswa mo kgorong, ke tsênê.

B: O batla'ng?

A: Ke tsile go tsaya buka ya me. — I'm coming to get my book.

B: (Gets out of the doorway)

C-5

A: (To B who is inside a closed door)
Ke mang yoo tswetseng kgôrô? — Who has shut the door?

B: Ke Susan.

A: Susan, bula ke tsênê. — Susan, open up so that I can come in.

C-6

A: Ke batla go tsamaya.

B: Ke ya le wêna. Êma re tsamayê. — I'm going with you. Stand, so we can go.

A: Ntshwarê, ke êmê. — Give me a hand, so I can stand.

C-7

A: A dijô di siame? — Is the food ready?

B: Ee.

A: Re fê hê, re jê. — Give us (some) then, so that we can eat.

C-8

Susan: Ke batla go palama pitse e.	
Bill: Ee, e palamê.	
Susan: E tshwarê, ke palamê.	Hold it, so that I can mount.
Bill: Ke e tshware palama.	I'm holding it, mount.

CYCLE 128: ARE YOU MARRIED?

M-1

John o tlaa nyala leng?	When will John marry? (lit.: When will John take (a wife)?)
John o tlaa gorosa leng?	When will John marry?
John o tlaa tsaya leng?	When will John marry?

M-2

Ann o tlaa nyalwa leng?	When will Ann marry? (lit.: When will Ann be taken?)
Ann o tlaa goroswa leng?	When will Ann marry?
Ann o tlaa tsêwa leng?	When will Ann marry?

M-3

John, a o tsere?	John, are you married? (lit.: Have you taken(a wife)?)
John, a o nyetse?	John, are you married?
John, a o gorositse?	John, are you married?

M-4

Ann, a o tserwe?	Ann, are you married? (lit.: Have you been taken (as a wife)?)
Ann, a o nyetswe?	Ann, are you married?
Ann, a o gorositswe?	Ann, are married?

M-5

Ee, ke tsere.	Yes, I'm married.
Nyaa, ga ke a tsâya.	No, I'm not married.
Ee, ke tserwe.	Yes, I'm married.
Nyaa, ga ke a tsêwa.	No, I'm not married.

C-1

A:	O tserwe leng?	When did you get married?
B:	Ka [June] ngôgôla.	Last June.

C-2

A:	John, o tlaa nyala leng? Marsha o go rata thata.	John, when are you getting married? Marsha loves you very much.
B:	Ke a itse, mme fêla nna, ke rata Betty go feta Marsha.	I know, but I love Betty more than Marsha.

CYCLE 129: I SEE A WOMAN WHO IS CARRYING A CHILD ON HER BACK

M-1

Teacher	Response	
Ke John. John o ithuta Setswana.	Ke John yo o ithutang Setswana.	It is John who is studying Setswana.
Ke Phiri. Phiri o ithuta Sekgoa.	Ke Phiri yo o ithutang Sekgoa.	It is Phiri who is studying English.
Ke motho. Motho o ithuta Sefora.	Ke motho yo o ithutang Sefora.	It is a person who is studying French.
Ke Bill. Bill o nna kwa Serowê.	Je Bill yo o nnang Serowê.	It is Bill who is living in Leribe.
Ke nnêsê. Nnêsê e ya toropong.	Ke nnêsê yo o yang toropong.	It is the nurse who is going to town.
Ke Ann. Ann o bêrêka kwa sepateleng.	Ke Ann yo o bêrêkang kwa sepateleng.	It is Ann who is working at the hospital.
Ke mosadi. Mosadi o sila mmidi.	Ke mosadi yo o siland mmidi.	There is a woman who is grinding corn.
Ke monna. Monna o ya pitsong.	Ke monna yo o yang pitsong.	There is a man who is going to a pitsong (an outdoor meeting).
Ke Dinêô. Dinêô o apere kobô.	Ke Dinêô yo o aperang kobô.	It is Dineo who is wearing a blanket.
Ke rrê. Rrê o palame pitse.	Ke rrê yo o palameng.	It is my father who is mounted on a horse.
Ke mosadi. Mosadi o bêrêka le mmê.	Ke mosadi yo o bêrêkang le mmê.	She's the woman who works with my mother.
Ke Tankisô. Tankisô o tswa ngakeng.	Ke Tankisô yo o tswang ngakeng.	It is Tankiso who is coming from the doctor's place.

C-1

A: A ke (Susan) yo o bêrêkang kwa sepateleng?

B: Nyaa, ke (Ann) yo o bêrêkang kwa sepateleng?
Ga se (Susan).

C-2

A: Ke mang ho o [apereng kobô]?
Ke [Mamelelô]?

B: Nyaa, ke [Dinêô] yo o [apereng kobô].
[Mamelelo o apere jase].

C-3

A: O ya le mang toropong?

B: Ke ya le [mosadi] yo o bêrêkang le [mmê].

C-4

A: Ke [Tankisô] yo o [tswang ngakeng]?

B: Nyaa, ke nna yo o [tswang ngakeng].

A: Tankisô ênê [o tswa] kae?

B: Ke bôna gore o [tswa lebentleleng].

M-2

Use pictures for the following:

Teacher	Response	
Ke bôna mosadi. Mosadi o sila mmidi.	Ke bôna mosadi yo o silang mmidi.	I see a woman who is grinding corn.
Ke bôna mosadi. Mosadi o belegi ngwana.	Ke bôna mosadi yo o belegeng ngwana.	I see a woman who is carrying a child.
Ke bôna modisa. Modisa o palame tonki.	Ke bôna modisa yo o palameng tonki.	I see a herdboy who is mounted on a donkey.
Ke bôna modisa. Modisa o tshwere molamu.	Ke bôna modisa yo o tshwereng molamu.	I see a herdboy who is holding a stick.
Ke bôna monna. Monna o tshwere molamu.	Ke bôna monna yo o tshwereng bolamu.	I see a man who is holding a stick.
Ke bôna mosadi. Mosadi o rwele tukwi.	Ke bôna mosadi yo o rweleng tukwi.	I see a woman who is wearing a headscarf.
Ke bôna mosadi. Mosadi o rwele nkgwana.	Ke bôna mosali yo o rweleng nkgwana.	I see a woman who is carrying a waterpot.
Ke bôna mosadi. Mosadi o tlamile ngwana ka kobô.	Ke bôna mosadi yo o tlamileng ngwana ka kobô.	I see a woman who has tied the baby with a blanket (on her back).

C-5

A: Mo setshwantshong se o bôna'ng?

B: Mo setshwantshong se ke bôna [mosadi] yo o [silang mmidi].

C-6

A: O bôna motho yo o dira'ng mo?

B: Ke bôna [modisa] yo o [palameng tonki].

CYCLE 130: I CAME BY PLANE

S:	Tlhalosa gore o tsile jang mono.	Please explain how you came here.
T:	Ke tsile ka sefofane.	I came by airplane.
	Ke se palame kwa Lobatsê.	I boarded it in Lobatse.
	Sa leba Gauteng.	It headed for Johannesburg.
	Fa re tsêna kwa Gauteng ra palama BOAC.	When we got to Johannesburg, we boarded (a plane of) BOAC.
	Ra leba Kinshasa, Congo.	We headed for Kinshasa, Congo.
	Fa re tloga Kinshasa, ra tsêna Lagos, Nigeria.	When we left Kinshasa, we arrived at Lagos, Nigeria.
	Fa re tloga teng, ra êma Accra, Ghana.	When we left there, we stopped in Accra, Ghana.
	Fa re tloga Accra, ra tsêna Monrovia, ra tsêna Dakar, ra bo re goroga mo New York.	When we left Accra, we arrived at Monrovia, we arrived at Dakar, and we came and arrived in New York.
	Fa re gôrôga mo New York, ra itapolosa malatsi a lê mararo.	When we arrived in New York, we stayed (rested) in a hotel for three days.
	Ra êtêla mafelô a mantsi.	We visited many places.
	Ra bôna dilô tse dintsi.	We saw many things.
	Ra bôna meagô e me telele.	We saw tall buildings.
	Ra bôna marogô a mantsi.	We saw many bridges.
	Ra bôna gapê le dikoloi tse dintsi.	Also we saw many cars.
	Ra êtêla "United Nations", mme ra bôna dikagô tse dintlê.	We visited the United Nations, and we saw a nice building.
	Re tlogile mo New York moragô ga malatsi a mararo.	We left New York three days later.
	Re tlogile gapê ka sefofane.	We left there by airplane also.
	Fa re tlhoga teng, ra tsêna kwa Chicago.	When we left there, we arrived in Chicago.

Fa re tloga Chicago, ra tsêna kwa Los Angeles.	When we left Chicago, we arrived in Los Angeles.
Fa re tloga mo Los Angeles ra ya ra tsêna mono San Diego.	When we left Los Angeles, we came and arrived in San Diego.

NOTES: CYCLE 130

When describing a series of past actions, the first verb in the sequence may be in any of the past tenses; the remainder are always in the past subjunctive (with the stem rêka 'to buy'):

1st	ka rêka	ra rêka
2nd	wa rêka	lwa rêka
3rd	a rêka	ba rêka
	etc.	etc.

CYCLE 131: "TSHILO" IS A STONE WHICH IS USED FOR GRINDING

M-1

Use pictures for the following:

Teacher	Response	
Ke setlhare. Se thuntse.	Ke setlhare se se thuntseng.	It's a tree which is blooming.
Ke sekôtlêlê. Se tshêla mmidi.	Ke sekôtlêlê se se tshêlang mmidi.	It's a basin which contains corn.

C-1

A: Mo setshwantshong se o bôna'ng?

B: Ke bôna [setlhare se se thuntseng].

C-2

A: O bôna'ng fa?

B: Ke bôna setlhare.

A: Ke setlhare se se ntseng jang? It is a tree that (is doing) what? (Lit: It is a tree which is how?)

B: Ke setlhare se se thuntseng.

M-2

Use pictures 1, 2, 3 and 5 for the following:

Ke lejê. Le bidiwa tshilô.	Ke lejê le le bidiwang tshilô.	It's a stone which is called "a millstone".
Ke tshilô. E dirisediwa go sila.	Ke tshilô e e dirisediwa go sila.	It's a millstone which is used for grinding.
Ke selô. Se bidiwa tshipi.	Ke selô se se bidiwang tshipi.	It's a thing which is called "a bell" (lit: iron).
Ke selwana. Se tshêla mmidi.	Ke selwana se se tshêlang mmidi.	It's a thing which contains corn.
Ke nkgô. E tshêla metsi.	Ke nkgô e e tshêlang metsi.	It's a waterpot which contains water.

Ke phôlôgôlô. E ratwa ke basimane.	Ke phôlôgôlô e e ratwang ke basimane.	It's an animal which is liked by the boys.
Ke batho. Ba ithuta [Sefora].	Ke batho ba ba ithutang [Sefora].	They are the people who are studying [French].
Ke bonnêsê. Ba ya [toropong].	Ke bonnêsê ba ba yang [toropong].	It is the nurses who are going to [town].
Ke basadi. Ba sila [mmidi].	Ke basadi ba ba silang [mmidi].	It is the women who are grinding [corn].

C-4

A: Mo setshwantshông se o bôna'ng?

B: Ke bôna [lejê le le bidiwang tshilô].

C-5

A: Tshilô ke'ng?

B: Ke lejê le le dirisediwang go sila.

C-6

A: Tonki ke'ng?

B: Ke phôlôgôlô e e [ratwang ke basimane].

C-7

A: Mosadi o rweleng?

B: O rwele nkgô.

A: O rwele nkgô e e tshêlang eng?

B: O rwele nkgwana e e tshêlang metsi.

C-8

A: Ke bo mang ba ba ithutang [Setswana]?

B: Ke [Bill] le [John].

Or: Ke batho ba ba batlang go ya Botswana. — It's the people who want to go to Botswana.

CYCLE 132: WIND, UNWIND

M-1

Use a coat hanger, a piece of string and a tie to demonstrate the following:

Ke kôna wairi.	I'm bending the wire.
Ke konolola wairi.	I'm unbending the wire.
Ke thatha mogala.	I'm winding the string.
Ke thatholola mogala.	I'm unwinding the string.
Ke bôfa thai.	I'm tying the tie.
Ke bofolola thai.	I'm untying the tie.

C-1

S: O dira'ng?

T: Ke kôna wairi.

C-2

S:	O dira'ng?	
T:	Ke konolola wairi.	
S:	Ga ke a utlwa?	You say you are doing what?
T:	Ke re, ke konolola wairi.	

C-3

T:	(Putting the [wire] on the table) Ke mang yo o batlang go kôna wairi?	Who wants to (bend the wire)?
S_1:	Ke nna yo ke batlang go e (kôna).	It is I who wants to bend it.
T:	E tsêê, o e kônê.	Take it and (bend) it.
S_1:	(Takes the (wire) and (bends) it). Ke kôna wairi.	

C-4

T:	A o itse go [thatha] [mogala]?	Do you know how to [wind] [string]?
S:	Nyaa, ga ke itse. Go [thatha] [mogala] ke go dira'ng?	No, I don't know. To [wind] [string] is to do what?
T:	Ke go dira jaana (teacher demonstrates).	It is to do thus.
S:	[Mogala] ke'ng?	[String] is what?
T:	[Mogala] ke selô se.	[String] is this thing.

C-5

T:	A o itse go [o thatholola]?	Do you know how to [unwind] it?
S:	Ga ke itse go [o thatholola]. Ke go o dira'ng?	
T:	Tlisa ke go bontshê. Ke go dira jaana.	
S:	Ôô, kea bôna.	

C-6

T:	A o ka [thatha mogala]?	Can you [wind string]?
S:	Ke bôna gore nka leka.	I think I can try.
T:	A ko o lekê go [thatha] ke bônê.	Please try to wind it so I can see.

C-7

T:	O ka [e thatholola]?	Can you [unwind it]?
S:	Ee, nka [e thatholola]. E mphê ke [e thatholole].	

C-8

A:	Tonki e dirisediwa eng?	A donkey is used to do what?
B:	Go [rwala] dikgetsi.	To [carry] bags.

C-9

A:	Basadi ba belesa ka'ng fa ba ya go sila?	The women load up what when they go to grind?
B:	Ba belesa ka ditonki.	
A:	Fa ba tsêna kwa lelwaleng ba dira'ng?	When they arrive at the mill, they do what?
B:	Ba a belesolola. Ba a sila. Fa ba fetsa go sila ba belesa gapê. Ba boela gae.	They unload. They grind. When they finish grinding, they load up again. They return home.
A:	Fa ba fitla kwa gae, ba dira'ng?	
B:	Ba a belesolola.	

C-10

A:	Fa o baya kgetse mo godimo ga tonki o dira'ng?	When you put a bag on a donkey, you do what?
B:	Kea belesa.	
A:	Fa o e tlosa o dira'ng?	When you bring/take it down from there you are doing what?
B:	Fa ke e tlosa, kea belesolola.	When I take it down, I'm unloading.

NOTES: CYCLE 132

The verbal suffix *-olola* usually indicates that an action has been "undone." Because of this it is called the "reversive" suffix.

CYCLE 133: WE'RE CRAMMING SO THAT WE CAN PASS.

M-1

Teacher	Response	
Kea ithuta. Ke itse go bua le Batswana.	Ke ithuta gore ke itse go bua le Batswana.	I'm studying so that I'll know how to speak with the Batswana.
Kea bêrêka. Ke bôna madi.	Ke bêrêka gore ke bônê madi.	I'm working so that I'll get money.
Ke botsa thata. Kea utlwisisa.	Ke botsa thata gore ke utlwisisê.	I'm asking so that I'll be made to understand (it will be made clear to me).
O bua thata. Batho ba mo utlwa.	O bua thata gore batho ba mo utlwê.	He's speaking loudly so that the people will understand him.
Re ithuta ka tlhwaafalô. Rea pasa.	Re ithuta ka tlhwaafalô gore re pasê.	We are studying with all our might so that we will pass.

C-1

A: [O ithuta Setswana] ka gore'ng?

B: Gore [ke itse go bua le Batswana].

C-2

A: O tsêna sekolo kae?

B: Ga ke tsene sekolo. Kea bêrêka.

A: Ao! O bêrêka ka gore'ng?

B: Ke bêrêka gore ke bônê madi.

C-3

T:	O batla go botsa gapê?	Are you asking (a question) again?
S:	Ee.	
T:	O botsa thata, wêna.	You ask too much, you!
S:	Ee, ke botsa gore ke utlwisisê.	

C-4

A:	[Bill] o tsenya modumô.	Bill is making noise.
B:	Nyaa, ga a tsenye modumô; oa bua.	No, he's not making noise; he's speaking.
A:	O bua thata ka gore'ng?	Why is he speaking so loud?
B:	Gore batho ba mo utlwê.	So that the people will understand him.

C-5

A:	Ke le êtêlê?	May I visit you?
B:	Nyaa, re ithuta ka tlhwaafalô malatsing a.	No, we are cramming nowadays.
A:	Ao! Le ithuta ka tlhwaafalô ka gore'ng?	
B:	Re ithuta ka tlhwaafalô gore re pasê.	

M-2

O bêrêka thata. O fetsa tirô.	O bereka thata gore a fetse tirô.	He is working hard so that he'll finish the work.
O besa molelô. O apaya dijô.	O besa molelô gore a apêye dijô.	He's making a fire so that he can cook food.
O bêrêka ka tlhwaafalô. O itumedisa mookamedi.	O bêrêka ka tihwaafalô gore a itumedise mookamedi	He is working with all his might so that he'll please the director.
O bofolola pitse. E ya kwa nageng.	O bofolola pitse gore e yê kwa nageng.	He's untying the horse so that it can go into the countryside.

C-6

A:	Molato ke'ng fa John a bêrêka ka tlhwaafalô jaana?	What's wrong that (lit: when) John is working with all his might so much?
B:	O bêrêka ka tlhwaafalô gore a itumedise mookamedi.	

CYCLE 134: WHAT TIME DID YOU ARRIVE THERE?

M-1

Review Cycle 130.

M-2

O no wa palama kae?	Where did you board?
O no wa leba kae?	Where did you head for?
O no wa gôrôga kae?	Where did you land?
O no wa êma kae?	Where did you stop?

M-3

Fa o tloga teng, o no wa leba kae?	After you departed, where did you head for?
Fa o tloga teng, o no wa gôrôga kae?	After you departed, where did you land?
Fa o tloga teng o no wa êma kae?	After you departed, where did you stop?

C-1

S: O no wa palama sefofane kae?

Motswana: Gaborone.

S: Sefofane se ne sa leba kae?

Motswana: Gauteng.

S: Fa o tloga gauteng o no wa [leba] kae?

Motswana: Kinshasa.

S: Fa o tloga Kinshasa, o no wa tsêna kae?

Motswana: Lagos.

S: Fa o tloga teng, o no wa êma kae?

Motswana: Accra.

C-2

S:	Lo no lwa tloga [New York] ka nakô mang?	What time did you leave [New York]?
Motswana:	Re ne ra tloga ka [9:00].	
	Ra gôrôga kwa [Chicago] ka [11:00].	
	Ra tloga teng ka [12:00].	We left there at [12:00].
	Ra gôrôga [L.A.] ka [4:00], mme ratla ra gôrôga mono ka [7:00].	We arrived at [L.A.] at [4:00], and we arrived here at [7:00].

C-3

S:	Lo no lwa gôrôga kwa [Chicago] ka nako mang?
Motswana:	Re ne ra gôrôga teng ka [11:00].
	Or: Ka [11:00].

C-4

A:	O no wa gôrôga [New York] leng?	
B:	Malôba.	Day before yesterday.
A:	O gorogile leng mono?	When did you arrive here?
B:	Maabane.	Yesterday.

C-5

A:	Molato ke'ng?	What's wrong?
B:	Ntša e lomile ngwana.	A dog bit/has bitten a child.

* * * * * * *

(Sometime later, elsewhere)

C:	Ntša e dirile jang?	What did the dog do?
B:	E ne ya loma ngwana.	He bit the child.

C-6

A:	O tswa kae?	
B:	Kwa [co-op].	From [the co-op].
A:	O rekile'ng?	What did you buy?
B:	Ke rekile hamolê e.	I bought this hammer.
A:	A lesaga e, o e rekile teng?	Did you buy the saw there also?
B:	Nyaa, ke e rekile kwa ga [Woodford].	No, I bought it at [Woodford's].

NOTES: CYCLE 134

Though much depends upon the context, the uses and significance of the perfect and past tense may be summarized as follows.

The perfect is used of an action which began in the past and persists in the present, or of a past action the effects of which are regarded as persisting in the present time.

The past is used when an action which began in the past does not persist in the present or when its effects are regarded as not persisting into the present. This tense is used most commonly in narrating past events.

CYCLE 135: THERE'S A MAN ON THE WAGON.......

M-1

Selêpê ke selô se se bogale.	An axe is a sharp tool.
Tlou ke phôlôgôlô e e bokete.	An elephant is a heavy animal.
Podi ke phôlôgôlô e e bokgwabo.	A goat is a tame animal.
Kgosi ke monna yo o botlhale.	The chief is a wise man.
Nama ke sejô se se monate.	Meat is a tasty food.
Kolobê ke phôlôgôlô e e leswê.	The pig is a dirty animal.
Lenong ke nônyane e e thata.	The vulture is a strong bird.
Tshêkô ke mosimane yo o bodipa.	Tshêkô is a cheeky fellow.
Segagane ke selô se se tsididi.	Ice is a cold thing.

C-1

T:	[Selêpê] ke [selô s]a mofuta ofe?	What kind of a [thing] is [an axe].
S:	Ke [selô se se] [bogale].	It's a [sharp] (thing).

M-2

Metsi a a molelô a teng.	There is hot water (lit.: There is water which hot).
Metsi a a tsididi a teng.	There is cold water.
Metsi a a bothithô a teng.	There is warm water.

C-2

A:	Ke nyorilwe, ke batla tee.	I'm thirsty, I want tea.
B:	Ke e dirê? Metsi aa molelô a teng.	Should I fix some? There is hot water.
A:	Ee, e dire.	Yes, (please) fix some.

M-3

Use pictures from magazines, etc.

Mo setshwantshong se go na le monna yo o mo koloing.	There is a man (who is) on a wagon in this picture.
Mo setshwantshong se go na le kgomo e e mo sakeng.	There is a calf (which is) in the kraal in this picture.
Mo setshwantshong se go na le lephoi le le mo setlhareng.	There is a dove (which is) in a tree in this picture.
Mo setshwantshong se go na le buka e e mo setilong.	There is a book on a chair in this picture.
Mo setshwantshong se go na le selêpê se se fa fatshe.	There is an axe on the ground in this picture.
Mo setshwantshong se go na le basadi ba ba kwa Mochudi.	There are women (who are) at Mochudi in this picture.

NOTES: CYCLE 135

When nouns and locative phrases are used in relative clauses, an -ng is not attached to them. (Cf. cycle 115, 129). (Note that there are -ngs attached to some of the locative phrases in M-2, but these are 'locative' -ngs (as in ke ya sekolong) not relative clause ngs.)

CYCLE 136: WE DIDN'T BUY A THING.

M-1

Ga re a ka ra rêka sepê.	We didn't buy a thing.
Ga re a ka ra bôna opê.	We didn't see a soul.

C-1

A:	Ngôgôla re ne ra ya Gauteng, mme fêla ga re a ka ra rêka sepê.	Last year we went to Johannesburg, but we did not buy anything.
B:	A ga lo a ka lwa bôna sepê se lo se ratang?	Didn't you see anything you liked?
A:	Nyaa dilô tsotlhe di ne di tura thata.	No, everything was too expensive.

M-2

Ngôgôla pula ga e a ka ya na.	Last year the rain didn't fall.
Ngôgôla dikgomo ga ke a ka tsa a ja.	Last year the cows didn't eat.
Ngôgôla batho ga ba a ka ba bôna mabêlê.	Last year people didn't harvest sorghum.

C-2

A:	A sefofane sa ga Tautona se ne sa gôrôga maabane?	Did the President's plane arrive yesterday.
B:	A ga wa a ka wa ultwa? Tautona le mosadi wa gagwê ga ba a ka ba tla. Ba ne ba na le tirô e ntsi thata kwa gae.	Didn't you hear? The President and his wife didn't come. They have too much to do at home.

M-3

Ga ke a ka ka tla le buka ya me.	I didn't bring my book.
Ga o a ka wa tla le buka ya gago.	You didn't bring your book.
Ga a a ka a tla le buka ya gagwê.	He didn't bring his book.

C-3

T:	Ke mang yo o tlileng ka buka ya gagwê mo tlelaseng gompieno?	Who brought his book to class today?
S_1:	Ke nna.	I did.
S_2:	Ga ke a ka ka tla le ya me. E latlhegile.	I didn't bring mine. I lost it.

NOTES: CYCLE 136.

The following is the most commonly used negative for the 'narrative' past tense: (with rêka 'to buy')

1st pers.	ga ke a ka ka rêka	ga re a ka ra rêka
2nd pers.	ga o a ka wa rêka	ga lo a ka lwa rêka
3rd pers. cl. 1	ga a a ka a rêka	ga ba a ka ba rêka
2	ga o a ka wa rêka	ga e a ka ya rêka, etc.

An alternative negative is sometimes used. This is: (with rêka 'to buy')

1st pers.	ke nê ka seka ka rêka (I did not buy)
2nd pers.	ò nô wa seka wa rêka (thou didst not buy)
3rd pers. cl. 1	ó na a seka a rêka (he did not buy), etc.

CYCLE 137: GREETING: ARE YOU STILL HERE?

M-1

A o santse o gôga?	Are you still smoking?
A o santse o le mono?	Are you still here?
A o santse o rêka?	Are you still shopping?
A o santse o ja?	Are you still eating?

C-1

A: Dumêla, rra.

B: Ee dumêla, mma.

A: A o tsogile?

B: Ke tsogile. Wêna o tsogile jang?

A: Le nna, ke santse ke tsoga.

C-2

T: (Noting an absence in the class)
John o kae?

S: O santse a ja.

C-3

A:	Mphô, a re tsamayê.	
B:	Êma go le gonnye ke santse ke rêka.	Wait a bit, I'm still buying.

C-4

A:	A re yê kwa tlelaseng.	
B:	Tsamaya, ke e tla.	
A:	O santse o dira eng?	What are you still doing?
B:	Ke santse ke fêêla ntlo ya me.	I'm still cleaning my house.

C-5

A:	A le wena o ya Botswana?	And you, are you going to Botswana?
B:	Nyaa, ga ke ye teng gompieno ke tlaa ya kamosô.	
A:	O santse o dira eng?	
B:	Ke santse ke ithuta Setswana pele.	I'm still studying Setswana first.

M-2

Ga ke sa $\left\{\begin{matrix}\text{tlhôle}\\ \text{tlhôla}\end{matrix}\right\}$ ke itse.	I don't know any more.
Ga ke sa tlhôle ke bôna.	I don't see any more.
Ga ke sa tlhôle ke utlwa.	I don't hear any more.
Ga ke sa tlhôle ke bêrêkâ.	I don't work any more.
Ga ke sa tlhôla ke tsamaya.	I don't go any more.

C-6

A:	Ntatê mogolo o tshela jang?	How is (my) grandfather?
B:	O tshela sentlê, mme ga a sa tlhôla a bôna.	He is well, only he doesn't see well any more.

C-7

A:	Ke utlwile gore o ya toropong. O tsamaya leng?	
B:	Ga ke sa tlhôla ke tsamaya.	I'm not going any more.
A:	Ao! Molato ke'ng?	
B:	Ga se sepê, ke tlaa ya ka mosô.	There's nothing. I'll go sometime.

C-8

A:	Ga o ye tirong gompieno.	
B:	Ee, ga ke ye.	
A:	Nyaa, ga ke sa tlhola ke bêrêka.	
B:	Molato ke'ng?	

C-9

A:	John, a re yê posong.	
B:	Ke e tla, ke santse ke ya go bua le mookamedi.	I'm coming, I still am going to talk with the director.

C-10

A:	A o tsogile rra?	
B:	Ke tsogile wêna a?	
A:	Ao, ke santse ke babaletswe.	Oh, well, I'm around. I'm still spared.

CYCLE 138: TELL HIM I WANT HIM.

M-1

mmatla	look for him
mmotsa	ask him
mmôna	see him
mmitsa	call him
mmontsha	show him
mmoloka	take care of him
mmolêlêla	tell him

C-1

A:	Mookamedi o fetile. A o [mmone]?	
B:	Nyaa, ga ke a mmôna. O fetile leng?	
A:	Ke gônê a fetang gônê gompieno.	He has walked by just this minute.

C-2

A:	[Bill] o kae?	
B:	Ke yo, o mo isa kae?	This is him. What do you want with him?
A:	Mookamedi o a mmitsa.	

C-3

A:	[Thabô] o kae?
B:	Ga a yô, ga ke itse gore o ile kae.
A:	Fa o gôrôga, mmolêlêlê gore ke a mmatla. Ke batla go bua le ênê.

C-4

A:	A [Ann] o ya le rona Botswana?	
B:	Ga ke itse ga ke a mmotsa.	
A:	O tlaa mmotsa leng?	
B:	Ke tlaa mmotsa gônê gompieno fa nka mmôna.	I will tell her today when I see her.

C-5

PCV:	A o ka mpontsha tsela e e yang Lobatsê?	Can you tell me the road which goes to Lobatse?
Motswana:	(To another Motswana) O batla tsela e e yang Lobatsê. Nna ga ke itse kwa Lobatsê. A o ka e mmontshâ?	
Motswana:	Ee, ke tlaa e mmontsha.	

NOTES: CYCLE 138

Whenever the phonological sequence *mo* comes before a word beginning with a *b-*, the sequence becomes *mm-*. You will remember in Cycle 53 the same thing happened when the class 1 prefix *mo-* was constructed with *bala* to make the noun *mmadi* 'reader'.

CYCLE 139: I ARRIVED LAST WEEK.

M-1

Ke gorogile (mono) beke e e fetileng.	I arrived (here) last week.
Ke gorogile (mono) kgwedi e e fetileng.	I arrived (here) last month.
Ke gorogile (mono) selemô sese fetileng.	I arrived (here) last spring.
Ke gorogile (mono) ka Labobedi yo o fetileng.	I arrived (here) last Tuesday.
Ke gorogile (mono) ka Sôntaga sese fetileng.	I arrived (here) last Sunday.

C-1

A: O gorogile (mono) leng?

B: Beke e e fetileng.

M-2

Re tlaa ya Botswana beke e e tlang.	We will go to Botswana next week.
Re tlaa ya Botswana kgwedi e e tlang.	We will go to Botswana next month.
Re tlaa ya Botswana ka Labobedi yo o tlang.	We will go to Botswana next Tuesday.
Re tlaa ya Botswana ka Sôntaga se se tlang.	We will go to Botswana next Sunday.
Re tlaa ya Botswana ka Tshipi e e tlang.	We will go to Botswana next Sunday.

C-2

A: Le ya Botswana leng?

B: Re tla ya (kgweding e e) tlang.

M-3

Batswana ba dira'ng selemô?	What do the Batswana do in the summer?
Batswana ba dira'ng letlhabula?	What do the Batswana do in the autumn?

Batswana ba dira'ng dikgakologo?	What do the Batswana do in the spring?
Batswana ba dira'ng mariga?	What do the Batswana do in the winter?

M-4

Selemô Batswana ba a lema.	In the summer the Batswana plough.
Letlhabula Batswana ba a tlhagola.	In the autumn the Batswana weed.
Mariga Batswana ba a rôba.	In the winter the Batswana harvest.

C-3

A: Batswana ba dira'ng [selemô]?

B: Selemô ba a [lema].

C-4

A: Ditlhare di thunya leng Botswana?

B: Di thunya selemô.

C-5

A: Botswana pula e na leng?	When does it rain in Botswana? (lit.: In Botswana the rain rains when?)
B: E na letlhabula.	It rains (falls) in the summer.

C-6

A: Batswana ba ja mmidi le magapu leng?	When do the Batswana eat corn and watermelons?
B: Letlhabula.	In the fall.

C-7

A: Segagane se wa leng?	When is there frost? (lit.: Frost lies down when?)
B: Mariga. Or: Se wa mariga.	

C-8

A: Mo Botswana dipholo di ya morakeng leng?	In Botswana when do the oxen go to the cattle posts?
B: Di ya morakeng mariga.	They go to the cattle posts in the winter.
A: Di boa leng?	
B: Di boa selemô.	They return in the spring.

NOTES: CYCLE 139

Sateretaga and Sontaga take Class 4 concords. Tshipi takes Class 5 and days beginning with ha take Class 1.

Originally the Tswana did not divide the year into twelve months as is customary among Europeans. However, they had names for various periods of the year which were given in accordance with the activities associated with these periods or other characteristics. These periods naturally do not correspond consistently to the months of the year and, moreover, they have different names in different dialects. Nevertheless these terms were connected with the months of the year, with the result that various terminologies came into being, each as arbitrary as the other. The names given here are fairly common.

Fírìkgóng̀ or Mòlómồ	January
Tlhàkòlề	February
Mòpítlwề	March
Mòránáng̀	April
Mòtshềgànòng̀	May
Sleềtếbòsígò	June
Phùkhwí	July
Phátwề	August
Lwétsé	September
Phàlánè	October
Màbòwề or Ngwànátsếlề	November
Mòrúlề, Sèdímòthúlề	December

CYCLE 140: PLEASE TRY TO ARRIVE ON TIME.

M-1

A o ko o reetse.	Please listen carefully.
A o ko o tlê kwano.	Please come here.
A o ko o êmê gole gonnye.	Please wait a little.
A o ko o arabê bonakô.	Please answer quickly.
A o ko o itlhagênêlê.	Please hurry.
A o ko o ôpêlê sentlê.	Please sing well.

C-1

A:	A o ko o tlê kwano, (John).	Please come here, (John).
John:	Ga ke a utlwa gore wa re'ng.	I don't hear what you are saying.
A:	Ka re, o tlê kwano.	I say, (please) come here.

M-2

A lo ko lo mmotsê.	Please ask him.
A lo ko lo têmpê lekwalô le.	Please stamp the letter.
A lo ko lo mpontshê pênê tsa lona.	Please show me your pen.
A lo ko lo mo thusê.	Please help him.

C-2

A:	A o ko o nkadimê (pênê) ya gago fa o fetsa go kwala.	(Please) lend me your pen when you finish writing.
B:	O e isa kae?	What are you going to do with it?
A:	Ke batla go kwala ka yônê.	

C-3

A:	A o ithuta go bua Setswana?
B:	Ee, fêla ga ke se itse sentlê.

A:	A o ko o lêkê go se bua malatsi otlhe. O tla se itse ka pelê.	(Please)try to speak it every day. You will know it quickly.
B:	Ke a leboga, ke tla leka jalo.	

M-3

Ka mosô a lo ko lo lekê go gôrôga pele ga 9.	Tomorrow please try to arrive before 9.
Ka mosô a lo ko lo lekê go gôrôga ka nakô.	Tomorrow please try to arrive on time.

NOTES: CYCLE 140

The forms in this cycle are polite requests. There is a common tendency to elide the forms to a ko o and a ko lo.

CYCLE 141: I'VE BEEN BUSY WORKING.

M-1

Ke ntse ke tshameka.	I've been busy playing.
Ke ntse ke kwala.	I've been busy writing.
Ke ntse ke bêrêka.	I've been busy working.

M-2

O ntse o dira'ng?	What have you been busy doing?

C-1

A:	Dumêla, rra.	
B:	Dumêla mma.	
A:	O ntse o tsogile jang?	How are you?
B:	Ke ntse ke tsogile. Wêna o tsogile jang?	I'm fine. And how are you?
A:	Ao. Le nna ke ntse ke tsogile.	

M-3

O ntse a tshameka.	He's busy playing.
O ntse a bêrêka.	He's busy working.
O ntse a bua le mookamedi.	He's busy speaking to the director.
O ntse a batla buka ya gagwê.	He's busy looking for his book.

C-2

T:	[Susan] o kae?	
S:	O kwa [lebaleng].	She is at [the playground].
T:	O ntse a dira'ng kwa [lebaleng]? Or: O nts'a dira'ng?	What has she been doing at [the playground]?
S:	O ntse a tshameka. Or: O nts'a tshameka.	She's been [playing].

C-3

A: Mapiskops a ntse a dira'ng
mo tlelaseng?

B: Ba ntse ba kwala.

M-4

O ntse o bua le mang?	Who are you busy talking to?
O ntse o batla'ng?	What are you busy looking for?
O ntse o [ ]?	

C-4

A: O ntse o bua le mang, [Bill]?

B: Ke ntse ke bua le [mookamedi].

C-5

A: O ntse o batla'ng?

B: Ke ntse ke batla [buka ya me].
E kwa go mang?

A: Ke e. E kwa go nna.

C-6

A: O bêrêka kae?

B:	Ga ke bereke.	
	Ke ntse mo gae.	I'm still at home.
	Ke ntse ke batla tirô.	I've been busy looking for work.

CYCLE 142: CAN YOU TIE A TIE?

M-1

A o ka bôfa thai?	Can you tie a tie?
A o ka kgweetsa koloi?	Can you drive a car?
A o ka belesa pitse?	Can you saddle a horse?
A o ka ruta Seburu?	Can you teach Afrikaans?

M-2

Nka bôfa thai.	I can tie a tie.
Nka kgweetse koloi.	I can drive a car.
Nka belesa pitse.	I can saddle a horse.
Nka ruta Seburu.	I can teach Afrikaans.

C-1

A: A o ka bôfa thai?	
B: Ee, nka e bôfa.	Yes, I can tie it.
A: A o ko o e bôfê, re bônê.	Please tie it, so I can see.

C-2

A: O itse go kgweetsa?	
B: Ee, ke a itse.	
A: A o ka kgweetsa lori ya mofuta o?	Can you drive this kind of car?
B: Ee, nka e kgweetsa.	

C-3

A: A o ka ruta Seburu?	
B: Ee, nka se ruta.	
A: O ka ruta dithutô dife gapê?	What other subjects can you teach?

M-2

O ka bôna diênfêlôpô kwa ga Woodford.	You can find envelopes at Woodford's.
O ka bôna diênfêlôpô kwa ga Edgars.	You can find envelopes at Edgar's.
O ka bôna diênfêlôpô kwa Sabêna.	You can find envelopes at Sabena's.
O ka bôna diênfêlôpô kwa ga Nichol.	You can find envelopes at Nichol's.

C-4

A:	Ke batla go rêka Podi. Nka e bôna kae?	
B:	Ga ke itse, fêla ke dumêla gore o ka e bôna gônê mo motseng mo.	I don't know, but I think that you can find one (right here in the village).

M-3

Nka reka [borôthô] kae?	Where can I buy [bread]?
Nka reka [shaga] kae?	Where can I buy [a saw]?
Nka reka [ditlhako] kae?	Where can I buy [shoes]?
Nka reka [parafine] kae?	Where can I buy [kerosene]?
Nka bôna [borôthô] kae?	Where can I find [bread]?
Nka bôna [shaga] kae?	Where can I find [a saw]?
Nka bôna [lefêêlô] kae?	Where can I find [a broom]?
Nka bona [dinawa] kae?	Where can I find [beans]?

M-4

A o kgôna go bôna? Nyaa, ke sefofu.	Can he see? No, he's blind.
A o kgôna go tsamaya? Nyaa, ke segôlê.	Can he walk? No, he's a cripple.

A o kgôna go bua? Nnyaa, ke semumu.	Can he talk? No, he's a mute.
A o kgôna go utlwa? Nyaa, ke susu.	Can he hear? No, he's deaf.

NOTES: CYCLE 142

Whenever "to be physically capable of doing something" is meant, the word kgôna should be used.

CYCLE 143: I SAID, BUY ENVELOPES.

M-1

Teacher	Response	
Bitsa Phiri.	Ka re, o bitsê Phiri.	I say, call Phiri.
Tlisa kofi.	Ka re, o tlisê kofi.	I say, bring coffee.
Belesa pitse.	Ka re, o belese pitse.	I say, saddle the horses.
Tshwara pitse.	Ka re, o tshwarê pitse.	I say, hold the horses.

C-1

A: [Tlisa kofi].

B: Wa re'ng?

A: Ka re, [o tlisê kofi].

C-2

A: Bitsa [Phiri].

B: Wa re'ng?

A: Ka re, o bitsê [Phiri].
Ke batla go bua le ênê.
Mo rêê a tlê mo [kicheneng]. Tell him to come to [the kitchen].

* * * * * * * * *

B: (To Phiri)
Ga twe, o tlê kwa [kicheneng]. It is said that you should come to [the kitchen].

Phiri: Ga twe'ng?

B: Ga twe, o tlê kwa [kicheneng].

Phiri: Ke mang? Ke [ ]. Who says so? [ ] does.

B: Ee.

Phiri: Ke e tla. Ke santse ke kwala.

B: Ga twe, o tle gônê jaanong.
Ga twe, o itlhaganêlê.

Phiri: Go siame, ke a tsamaya.

M-2

Teacher	**Response**	
Ya ofising.	A re, o yê kwa ofising.	He says, go to the office.
Tlisa kofi.	A re, o tlisê kofi.	He says, bring coffee.
Faa tichêrê setulô.	A re, o fê tichêrê setilô.	He says, give the teacher a chair.
Tla kwano.	A re, o tlê kwano.	He says, come here.
Itlhaganêlê.	A re, o itlhaganêlê.	He says, hurry up.
Reka diênfêlôpô.	A re, o rêkê diênfêlôpô.	He says, buy envelopes.
Mo adimâ buka.	A re, o mo adimê buka.	He says, lend him a book.

C-3

A: [Fa] [moruti setulô].

B: (To C) A re'ng?

C: (To B) A re, [o fê]
[moruti setilô].

C-4

John:	[Susan], raya [Bill] a nkadimê buka ya gagwê.	[Susan], tell [Bill] to lend me his book.
Susan:	[Bill], John a re, o mo adimê buka ya gago.	[Bill], John says you should lend him your book.
Bill:	Tsaya ke e, o e isê.	Here it is, take it to him.

C-5

A:	Phiri!	
Phiri:	Iyee!	Yeh!
A:	Thabô a re, o tlê kwano, o batla go bua le wêna.	
Phiri:	Ke e tla, rra.	
A:	A re, o itlhaganêlê.	

M-3

Teacher	Response	
Bitsa Phiri.	Ke rile, o bitsê Phiri.	I said, call Phiri.
Tlisa kofi.	Ke rile, o tlisê kofi.	I said, bring coffee.
Belesa pitse.	Ke rile, o belese pitse.	I said, saddle the horse.
Tshwara pitse.	Ke rile, o tswarê pitse.	I said, hold the horse.
Ithuta Setswana.	Ke rile, o ithutê Setswana.	I said, study Setswana.
Rêka diênfêlôpô.	Ke rile, o rêkê diênfêlôpô.	I said, buy envelopes.

C-6

A: O rekile'ng?!

B: Ke rekile [dipampiri]. I bought [paper].

A: Ke rile, o rêkê [diênfêlôpô]. I told you to buy [envelopes].

B: Intshwarêlê. Ga ke a utlwa.

A: Bowa, o yê go rêka [diênfêlôpô].
Itlhaganêlê ka pelê!

C-7

T: Ke rile, lo ithutê go kwala
Setswana. Ga go a nna jalo?

S: Go ntse jalo.

T: Gapê, ke rile lo ithutê go bala
Setswana. Ga go a nna jalo?

S: Go ntse jalo moruti.

T: A mme lo ithutile?

S: E, moruti.

T: Go siame.

CYCLE 144: WHAT DOES THE LITTLE POT CONTAIN?

M-1

Teacher	Response	
pitsa	pitsana	pot/little pot
noka	nokana	river/stream
mokotla	mokotlana	bag/purse
modisa	modisana	herdboy/little herdboy
motse	motsana	village/little village
setshaba	setshabana	nation/little nation
lesaka	lesakana	kraal/little kraal
tsela	tselana	road/path

C-1

A:	Pitsana ya sukiri e kae?	Where is the sugar pot?
B:	Ke e.	
A:	E mphê foo.	(Please) pass it to me.

C-2

A:	Pitsana e, e na le eng?	This little pot, what does it contain?
B:	E tletse maši.	It's filled with milk.

C-3

A:	Shashe ke noka kana nokana?	Is the Shashe a river or a stream?
B:	Shashe ke noka, ga se nokana. Or: Ke noka, ga se nokana.	

M-2

Teacher	Response	
matlo	matlwana	houses/little houses
sekolo	sekolwana	school/little school
tshilô	tshilwana	grinding stone/little grinding stone
letlalô	letlalwana	skin/little skin
pholo	pholo lwana	ox/young ox
seroto	serotwana	basket/little basket
selô	selwana	thing/little thing
motho	mothwana	person/small person

C-4

A:	Mothwana yo o tlogang foo ke mang?	That little man who is leaving here, who is he?
B:	Ga ke itse gore leina la gagwê ke mang.	
A:	Kwa gaabô ke kae?	Where is his home?
B:	A re, kwa gaabô ke kwa ga Matsieng.	

M-3

Teacher	Response	
lesedi	lesodinyana	light/little light
ntša	ntšanyana	dog/little dog
mmutla	mmutlanyana	hare/little hare
dijô	dijônyana	food/a small amount of food
Motswana	Motswananyana	Motswana/little Motswana
hêmpê	hêmpênyana	shirt/little shirt
motho	mothonyana	person/little person

lesaka	lesakanyana	kraal/little kraal
sale	salenyana	saddle/little saddle
mosadi	mosadinyana	woman/little woman
moruti	morutinyana	priest/little priest
tlhôgô	tlhogonyana	head/little head

C-5

A:	Ke [ntšanyana] ya ga mang e?	Whose [little dog] is this?
B:	Ke ya ga [Susan]. Oa e rata?	
A:	Nnyaa, ga ke rate dintsanyana.	

C-6

A:	Ke batla go fa ntšanyana e ya me. A dijô di teng?	I want to feed this little dog of mine. Is there any food?
B:	Ee, dijônyana di ntse di le teng mo pitsaneng. O ka e efa.	Yes, there is still a little food in the pot. You can feed it.

C-7

A:	Morutinyana yo o wa lona o batla'ng mo motseng o?	That little priest of yours, what does he want in this village?
B:	A o raya gore ntatê moruti ke morutinyana?	Can you say that the Father is a little priest?
A:	Ee, nna ga ke mmatle mo motseng o.	Yes, I don't want him in this village.
	Re palêlwa ke go nwa bojalwa ba rona sentlê.	We are unable to drink our beer as we please.

E-1

The addition of the diminutive suffix -ana to a stem whose last consonant is a b or -l results in a change to -j(w)-.

Teacher	Response	
tsêbê	tsêbênyana (tsejwana)	ear/little ear
kobô	kojwana	blanket/little blanket

lerôlê	lerôjana	calf/little calf
kgakala	kgakajana	far/a little distance
mabêlê	mabêjana	sorghum/a small amount of sorghum
kgabo	kgajwana (kgabyana)	monkey/little monkey
kolobê	kolojwane (kolotswane)	pig/piglet

The addition of diminuative suffix -ana to a stem whose last consonant is -r- results in a change to -tj-.

setlhare	setlhatshana	tree/small tree
segwere	segwetshana	root vegetable/small root vegetable

E-2

The addition of the diminuative suffix -ana to a stem whose last consonant is -m- results in a change to -ngw-.

tshimo	tshingwana	field/little field
leleme	lelengwana	tongue/uvula
kgomo	kgôngwana	cow/small cow
molamu	molangwana	stick/small stick
lerumô	lerungwana	spear/small spear
molomo	molôngwana	mouth/small mouth
selemô	selengwana	precipice/small precipice
mmômô	mmôngwana	shin/little, thin shin

NOTES: CYCLE 144

The suffixes -ana and -nyana can generally be added to nouns, giving them a diminuative meaning which is translated into English as "little, small, or young". This sometimes results in a form which is used in a derogatory manner or to show contempt, e.g. mothwana (C-4) and morutinyana (C-7).

TO THE TEACHER

The M-phases and the exercises contain far more new words than you can possibly put into C-phases in a single class period. Cover this material so that the student knows the two suffixes and is aware of the stem changes which may occur because of the addition of -ana. Then in later class periods you should review this cycle and use some of the new words in conversation.

CYCLE 145: WE NEED BOILING WATER TO MAKE TEA.

M-1

TEACHER	RESPONSE	
Ke bôna dikgomo. Dikgomo di eme mo sakeng.	Ke bôna dikgomo tse di emeng mo sakeng.	I see cattle which are standing in the kraal.
Ba feta gaufi le ditlhare. Ditlhare di thuntsê.	Ba feta gaufi le ditlhare tse di thuntseng.	They are passing near the trees which are blooming.
Ke rata dijô. Dijo di lokwa sentlê.	Ke rata dijô tse di lo kilweng sentlê.	I like food which is seasoned well.
Ke rata dipitse. Dipitse di taboga sentlê.	Ke rata dipitse tse di tabogang sentlê.	I like horses that run well.
Mphe ditapolê. Ditapolê di siame.	Mphê ditapolê tse di siameng.	Give me potatoes that are ripe.
Palamang dipitse. Dipitse di siame.	Palamang dipitse tse di siameng.	Ride (you pl.) the horses which are ready.
Reka dinawa. Dinawa di chipi.	Reka dinawa tse di chipi.	Buy the beans which are cheap.

C-1

T:	O bôna'ng mo setshwantshong se?	What do you see in this picture?
S:	Ke bôna dikgomo tse di emeng mo sakeng.	

C-2

Ask questions which will require an answer from M-1 using the relative construction.

M-2

Al o rêma matlhaku, matlhaku a aga lesaka.	Al o rêma matlhaku a a agang lesaka.	Al is cutting branches for making a kraal.
Re batla metsi go dira tee.	Ba batla metsi a a belang go dira tee.	We need boiling water to make tea.

Mo Republic go na le Makgoa. Makgoa a rata Batswana.	Mo Republic go na le Makgoa a a ratang Batswana.	In the Republic there are Europeans who like the Batswana.

M-3

Matagwa a rata bojalwa. Bojalwa bo a taga.	Matagwa a rata bojalwa jo bo tagang.	These drunkards like beer which intoxicates.
Ba batla go romêla batho kwa metseng. Metse e gaufe le Gaborone.	Ba batla go romêla batho kwa metseng e e gaufe le Gaborone.	They want to send people to villages near Gaberones.

C-3

A: Ke kgalegile.
Ke batla tee.

B: A o batla tee e e molelô?

A: Nnyaa, ke batla tee e e tsididi.

B: Ee tsididi ga e yô. Re na le e e molelô fêla.

C-4

A:	Borôthô bo diriwa jang?	How is bread made?
B:	Ba mofuta ofe?	Which kind?
A:	Jo bo apeilweng ka metsi.	That which is steamed with water.
B:	Ga ke itse sentlê. Ya go botsa moapei.	I don't know very well. Go ask the cook.

NOTES: CYCLE 145

The following is a chart of all relative concords (where the subject of the relative predicate is identical with the antecedent):

	SINGULAR	PLURAL
1st pers.	yo ke-	ba re-
2nd pers.	yo o-	ba o- [ba le-]
3rd pers.		
cl. 1	yo o-	ba ba-
2	o o-	e e-
3	le le-	a a-
4	se se-	tse di-
5	e e-	tse di-
6	lo lo-	tse di-
7	jo bo- [bo bo-]	a a-

CYCLE 146: TO CARE FOR A HORSE IS TO FEED IT.

M-1

Go tlhôkômêla pitse ke go e jesa.	To care for a horse is to feed it.
Go tlhôkômêla pitse ke go e phimola.	To care for a horse is to groom it.
Go tlhôkômêla pitse ke go e fa metsi.	To care for a horse is to give it water.
Go tlhôkômêla pitse ke go dira jang?	To care for a horse is to do what?

C-1

A:	Go tlhôkômêla pitse ke go dira jang?	
B:	Ke go e fa.	To feed it.

C-2

Motswana:	A o a itse gore o tshwanetse go tlhôkômêla pitse jang?	Do you know how you ought to care for a horse?
PCV:	Go tlhôkômêla pitse ke go dira jang?	
Motswana:	Ke go e phimola, le go e jesa malatsi otlhe.	It is to groom him and to feed him every day.
PCV:	Ôô, ke tla e tlhôkômêla.	

M-2

Go jesa pitse ke go e fa furu.	To feed a horse is to give it fodder.
Go jesa ngwana ke go mo fa maši.	To feed a child is to give it milk.

C-3

A: Go jesa pitse ke go dira jang?

B: Ke go e fa (furu).

M-3

O e phimolê.	You should groom him.
O e tlhatlhêlê mo setaleng.	You should keep him in a stable.
O e jesê.	You should feed him.
O e fê metsi.	You should give him water.

C-4

PCV:	Mpolêllê sentlê gore fa ke tlhôkômêla pitse, ke dire jang.	
Motswana:	Fa i fetsa go e palama o e phimolê mofufutsô. O e tlhatlhêlê mo setaleng. E robalê teng. O e jese furu mmidi le mabêlê. O e solê malatsi otlhe. O e fê metsi malatsi otlhe.	When you finish riding, you should remove (by grooming) the sweat. You should keep it in a stable. It sleeps there. You should feed it fodder, corn, and sorghum. You should groom it every day. You should give it water every day.
PCV:	Ke e phimolê ka'ng ka rosekama?	With a horse brush(curry comb)?

C-5

Motswana:	A o itse gore o tshwanetse go tlhôkômêla pitse jang?	Do you know how you ought to care for a horse?
PCV:	Kea dumêla ke itse gole gonnye fêla.	I think I know only a little.
Motswana:	Tlhalosa tswêê tswêê.	
PCV:	Fa ke fetsa go palama, ke e phimolê mofufutso. Ke e jesê malatsi otlhe. Ke tshwere?	 Am I right?
Motswana:	Ee, o tshwere. O e fê metsi malatsi otlhe. Gapê o e tlhatlhêlê mo setaleng.	Yes, you are right.

M-4

Go tlhôkômêla kgomo ke go se e bogise.	To care for a cow is to not ill-treat it.

Go bogisa motho ke go se mo tshole sentlê.	To ill-treat a person is to not take care of him.
Go bogisa ntša ke go se e fê dijô.	To ill-treat a dog is to not give it food.

CYCLE 147: TOMORROW I'LL GET UP,WASH, DRESS......

To the Instructor: Teach song 2 before this and the new vocabulary will not be so difficult.

C-1

T:	A o ko o tlhalosê gore batho ba lema mabêlê jang?	Please explain how people will grow their sorghum.
S:	Fa banna ba fetsa go lema, ba tlaa êga masimo, ba jale ka diêgê, ba agelele masimo a bônê. Fa mabêlê a sena go tswa, basadi ba tla a tlhôkômêla, ba a tlhagole, ba kobe diphôlôgôlô gore diseka tsa aja. Fa a sena go butswa ba a kotule, ba ise kwagae. Moragô ba a phothe, ba a tshele mo dikgetsaneng. Fa ba fetsa gotlhe, ba ise. Kwa motseng.	After the men have finished ploughing, they rake the fields, plant the seeds, and fence the fields. After the corn comes out the women take care of it, they weed the fields, scare animals so that they don't eat it. When the corn is ripe they harvest it and take it home. Afterwards they thresh it and put it in bags. When everything is done they take the corn to the village.

C-2

S:	A o ko o tlhalosê gore mapiskops a tla ya jang Botswana.	Please explain how the volunteers will go to Botswana.
T:	Ba tla tsamaya ka sefofane. Ba tla kopana kwa New York, ba tloge New York ka sefofane, ba lebe Frankfurt.	They will go by plane. They will meet (each other) in New York. They will leave New York by plane and head for Frankfurt.
	Fa ba gôrôga Frankfurt ba tla tkutsa teng letsatsi lotlhe, ba tloge teng maitsiboa, ba lebe Lagos. Fa ba tloga Lagos, ba lebe Kinshasa, fa ba tloga teng ba tsene Gauteng.	When they arrive in Frankfurt they will rest there all day. They will leave from there in the evening and head for Lagos. When they leave Lagos, they will head for Kinshasa and when they leave from there they will arrive at Johannesburg.
	Fa ba fitlha Gauteng, ba tla palama sefofane se se yeng Botswana, ba tloge Gauteng ka 1:00. Ba fitlhe Gaborone ka 2:30.	When they arrive at Johannesburg, they will board a plane which is going to Botswana. They will leave Johannesburg in the afternoon at 1:00. They will arrive in Gaberones at 2:30.

C-3

T:	Ak' o tlhalosê gore o tla dira'ng ka mosô.	Please explain what you are going to do tomorrow.
S:	Ka mosô ke tla tsoga, ke tlhapê, ke aparê, ke....	Tomorrow I'll get up, wash, dress.....

C-4

PCV:	Sekgwa se kwa kae?	Where is 'the forest'?
Motswana:	O tla tsamaya, o fete ntlo e,o khônê fa hukung ya jarata, o botsê batho.	You (will) go, you pass this house, you turn at the corner of the yard and (then) ask the people.
PCV:	(meets Motswana) Intshwarêlê. Sekgwa se kwa kae?	
Motswana:	Se kwa.	It is over there.
PCV:	Se kae? Ga ke se bone.	Where is it? I don't see it.
Motswana:	A re ye, ke go ise.	Let's go, I'll take you.

C-5

PCV:	Nka [rêka] [ditlhako] kae?	
Motswana:	[Kwa ga Abdulla].	[At Abdulla's store].
PCV:	[Kwa ga Abdulla] ke kwa kae?	
Motswana:	O tla tsamaya, o fetê fa [mmarakeng], o khônê fa hukung ya [lebêntlêlê la ga Maganu], o botsê batho.	You go past the [market], turn the corner at [Maganu's store], and ask some people.
PCV:	Kea leboga.	

C-6

A:	A ko o mpontshê mo nka bônang [ditapolê] teng.
B:	O ka di bôna kwa ["Maganu's cafe"].

A: ["Maganu's cafe"] ke kwa kae?

B: O tla tsamaya, o fetê fa
[posong], o tlolê tsela, o
fetê ["Botswana Book Centre"], You cross the road.
o tla tsêna kwa ["Maganu's cafe"].

NOTES: CYCLE 147

In a sequence of Future Actions the first verb is future indicative, and the remainder habitual subjunctive.

Positive Tense pattern: (with rêka)

1st pers.	ke rêke	re rêke
2nd pers.	o rêke	lo rêke
3rd pers. cl. 1	a rêke	ba rêke, etc.

Negative Tense pattern:

1st pers.	ke se ke ke rêke	re se ke re rêke
2nd pers.	o se ke o rêke	lo se ke lo rêke
3rd pers. cl. 1	a se ke a rêke	ba se ke ba rêke, etc.

CYCLE 148: IF YOU LAUGH AT ME, I'LL BE ANGRY.

M-1

Fa o [nthula], ke tlaa galefa.	If you [bump] me, I'll be angry.
Fa o [ntšhapa], ke tlaa galefa.	If you [hit] me, I'll be angry.
Fa o [ntshêga], ke tlaa galefa.	If you [laugh at] me, I'll be angry.
Fa o [nthaga], ke tlaa galefa.	If you [kick] me, I'll be angry.

C-1

A:	Ke tla go [thula]. Tloga mo tseleng!	I'll [bump] you. Get out of the way!
B:	Fa o [nthula], ke tlao galefa.	If you [bump] me, I'll be angry.

M-2

Fa oka nna le [madi] a mantsi, o ka dirang ka ônê?	If you get lots of [money], what can you do with it?
Fa oka nna le [korong], a mantsi, o ka dirang ka ônê?	If you get lots of [wheat], what can you do with it?
Fa oka nna le [bupe], a mantsi o ka dirang ka ônê?	If you get lots of [flour], what can you do with it?
Fa oka nna le [nama], a mantsi o ka dirang ka ônê?	If you get lots of [meat], what can you do with it?

C-2

A:	Fa o ka nna le madi a mantsi o ka dirang ka ônê?	
B:	Nka a boloka mo bankeng.	I can keep it in the bank.

M-3

Fa nka tloga mo Gaberone ka 8.00, nka fitlha kwa Molepololê ka nakô mang?	If I leave Gaberone at 8:00, at what time can I arrive at Molepolole?
Fa nka tloga mo Gaberone ka 8.00, nka fitlha kwa Lobatsê ke nakô mang?	If I leave Gaberone at 8:00, at what time can I arrive at Lobatsi?

Fa nka tloga mo ka 8.00, nka fitlha kwa Bushman Pits ka nakô mang?	If I leave here at 8:00, at what time can I arrive at Bushman Pits?

M-4

O ka fitlha ka 12.00.	You can arrive at 12:00.
O ka fitlha ka 1.00.	You can arrive at 1:00.

C-3

A: Fa nka tloga ka [8.00] nka fitlha kwa [Bushman Pits] ka nakô mang?

B: O ka fitlha ka [9.00].

C-4

A: A o tla nkêtêla ka Sôntaga?	Will you visit me on Sunday?
B: Ee, ke a solofêla gore ke tlaa tla.	
A: Nka itumêla thata fa o ka tla.	I will be very happy if you can come.

C-5

A: O feditse tirô ya gago?	Have you finished your work?
B: Nyaa, ga ke a fetsa.	
A: O lekê go dira ka bonakô fa o batla go fetsa.	You should try to work fast if you want to finish.

M-5

Nka swaba thata fa o ka seka wa nna teng.	I'll be very sorry if you can't be there. (lit: I can be very sorry if you cannot be there.)
Nka swaba thata fa o ka seka wa [bêrêka].	I'll be very sorry if you can't [work].
Nka swaba thata fa o ka seka wa [nna fatshe].	I'll be very sorry if you can't [sit down].

Nka swaba thata fa o ka seka wa [palama gompieno].	I'll be very sorry if you can't [ride today].
Nka swaba thata fa o ka seka wa [ja].	I'll be very sorry if you can't [eat].

C-6

A:	A o tla nna teng mo moletlong wa me?	Will you be at my party?
B:	Ke rata go tla, mme gongwe ke tla palêlwa.	I would like to come but perhaps I will be prevented.
A:	Nka utlwa botlhoko fa o ka seka wa nna teng.	I'll be very sorry if you can't be there.

C-7

A: A o jelê?

B: Nyaa, ga ke batle go ja.

A: O tla tshwarwa ke tlala thata fa o sa je, ka gore re tla bereka thata gompieno.

C-8

A: A o tla palama gompieno?

B: Ke rata go palama mme gongwe ke tla palêlwa.

A: Nka utlwa botlhoko fa o ka seka wa palama gompieno.

C-9

A:	A o a bêrêka?	
B:	Nyaa, ga ke bereke. Ke santse ke batla mmêrêkô.	No, I'm not working. I'm looking for work.
A:	Nka itumêla fa o ka o bôna mme nka utlwa botlhoko fa o ka seka wa bêrêka.	I'll be happy if you can find it and I'll be sorry if you can't work.
B:	Ke tla leka go o batla mme ke solofêla gore ke tla o bôna.	I will try to find it, and I hope that I will find it.

CYCLE 149: WHERE IS YOUR HOME?

M-1

[Gaeno] ke kae?	Where is your home/birth place?
[Ga gabô] ke kae?	Where is his home?
[Ga bônê] ke kae?	Where is their home?
[Ga lona] ke kae?	Where is your (pl.) home?

M-2

Gaetsho ke kwa Amerika.	My home/birth place is in America.
Gaetsho ke kwa Botswana.	My home/birth place is in Botswana.
Gaetsho ke kwa Texas.	My home/birth place is in Texas.
Gaetsho ke kwa Chicago.	My home/birth place is in Chicago.
Gaetsho ke kwa Mochudi.	My home/birth place is in Mochudi.

C-1

Motswana: Gaeno ke kae?

PCV: Gaetsho ke kwa (America).
Wêna, gaeno ke kae?

Motswana: Ke kwa Botswana.

C-2

A: Gaeno ke kae?

B: Gaetsho ke kwa [New York].

A: John ênê, ga gabô ke kae?

B: Ga gabô ke kwa Texas.

C-3

PCV: A gaeno ke kwa [Sabenas]?

Motswana: Nnyaa, gaetsho ke kwa (Mochudi).

C-4

A: Ga gabô [Thabo] ke kwa
[Bobonong]?

B: Nnyaa, ga gabô ke kwa [Serondellas].

C-5

A: Thabô o tswa kae?

B: O tswa ga gabô.

A: Wêna o tswa kae?

B: Le nna ke tswa gaetsho.

C-6

A:	[John] o tla boêla ga gabô leng?	When will [John] return to his home?
B:	Ga ke itse. Wêna o tla boêla gaeno leng?	
A:	Ka mosô.	

C-7

A:	A o itse gore ke a tsamaya?	Do you know that I am leaving?
B:	O ya kae?	
A:	Ke ya gaetsho.	
B:	Ao! O tsamaya leng?	
A:	Ka [Mmantaga].	

C-8

Motswana: Mapiskops a, ga bôna ke kae?

Motswana 2: Ke kwa Amerika.

M-3

Ga rona ke Amerika.	Our home is in America.
Ga rona ke Botswana.	Our home is in Botswana.
Ga rona ke Englane.	Our home is in England.
Ga rona ke New York.	Our home is in New York.

Ga rona ke Phalapyê.	Our home is in Phalapye.

C-9

Motswana: Ga lona ke kae.

PCV: Ga rona ke kwa Amerika.

M-4

Kwa ga etsho, kwa ke tsaletsweng teng ke kwa Fransistown. Kwa ke nnang teng ke kwa Gaborone.	My birth place/home is in San Francisco. My home/abode is in Gaberones.
Kwa ga eno, kwa o tsaletsweng teng ke kwa Lobatsê. Kwa o nnang teng ke kwa Mochudi.	Your home/birth place is in Lobatsi. Your living abode/home is in Mochudi.
Kwa ga gabô, kwa a tsaletsweng teng ke kwa Serowê. Kwa a nnang teng ke kwa Phalapyê.	His birth place/home is Serowê. His abode/home is in Phalapye.
Kwa ga etsho ke kwa Fransistown, ke nna kwa Gaborone.	
Kwa ga eno ke kwa Lobatsê. O nna kwa Mochudi.	
Kwa ga gabô ke kwa Serowê. O nna kwa Phalapyê.	

M-5

Gaetsho ke (gaufi le kêrêkê).	My father's home is near the church.
Gaetsho ke (gaufi le sekolo).	My father's home is near the school.
Gaetsho ke (gaufi le lebêntlêlê).	My father's home is near the store.
Gaetsho ke (kgosing).	My father's home is in the chief's ward.
Gaetsho ke (gônê mo motseng mo).	My father's home is right in this village here.
Gaetsho ke (kwa).	My father's home is over there.

C-10

PCV: Gaeno ke kae?

Ngwana: Gaetsho ke [gaufi le kêrêkê].
Ga gago ke kae?

PCV: Ke [gônê mo motseng mo].

C-11

Motswana: Ga gago ke kae?

PCV: Ga me ke [gaufi le sekolo].

CYCLE 150: WHAT WERE YOU DOING AT THE CAFE YESTERDAY?

M-1

O ne o (ya) kae?	Where were you (going)?
O ne o (ithuta) kae?	Where were you studying?
O ne o (tswa) kae?	Where were you coming from?
O ne o (le) kae?	Where (were) you?

M-2

Ke ne ke (ya) ngakeng.	I was (going) to the doctor's.
Ke ne ke (tswa) ngakeng.	I was (coming from) the doctor's.
Ke ne ke (le) ngakeng.	I (was) at the doctor's.
Ke ne ke (bêrêka) ngakeng.	I was (working) at the doctor's.

C-1

A:	Ke ne ka go bôna kwa [toropong].	I saw you [in town].
	O ne o ya kae? Or: O n'o ya kae?	Where were you going?
B:	Ke ne ke ya [ngakong].	

M-3

O ne o (dira'ng) kwa k'hefing maabane?	What were you (doing) at the cafe yesterday?
O ne o (batla'ng) kwa k'hefing maabane?	What were you (looking for) at the cafe yesterday?
O ne o (rêka'ng) kwa k'hefing maabane?	What were you buying at the cafe yesterday?

M-4

Ke ne ke (rêka dijô).	I was buying food.
Ke ne ke (batla Susan).	I was looking for Susan.
Ke ne ke (isa dilwana).	I was taking clothes.

C-2

A: O ne o dira'ng kwa [k'hefing] maabane?

B: Ke ne ke [rêka dijô].

M-5

Susan o ne a (ya kwa k'hefing).	Susan was (going to the cafe).
Susan o ne a (palame).	Susan was (riding).
Susan o ne a (robetse mo tlelaseng).	Susan was sleeping in class.
Susan o ne a (roeditse).	Susan was listening.

C-3

A:	[Susan] o ne a ile kae?	Where was [Susan] going?
B:	O ne a ile kwa [k'hefing].	
A:	O rekile'ng?	
B:	O rekile [ênkê le pênê].	

M-6

Susan o ne a le (teng) maabane.	Susan was present yesterday.
Susan o ne a le (seyô) maabane.	Susan was absent yesterday.

C-4

A:	O ne o na le mang kwa ofising maabane?	Who were you with in the office yesterday?
B:	Ke ne ke na le(tichêrê).	I was with the (teacher).
A:	Mookamedi o ne a le kae?	
B:	O ne a seyô.	He was absent.

C-5

A: A Susan o ne a le teng mo tlelaseng gompieno?

B: Eo, o ne a le teng.
Or: Ee, o n'a le teng.

A:	A o tla bo o le teng ka mosô?	
B:	Nnyaa, o rile, o tlabo a seyô.	No, she said she will be absent.

CYCLE 151: I SEE BILL DOESN'T DANCE WELL.

M-1

Ke fitlhetse John a [palama] sentlê.	I found that John [rides] well.
Ke fitlhetse John a [bêrêka] sentlê.	I found that John [works] well.
Ke fitlhetse John a [tshameka] sentlê.	I found that John [plays] well.
Ke fitlhetse John a [tantsha] sentlê.	I found that John [dances] well.

M-2

Ke fitlhetse Bill a sa [palame] sentlê.	I see that Bill [doesn't ride] well.
Ke fitlhetse Bill a sa [bereke] sentlê.	I see that Bill [doesn't work] well.
Ke fitlhetse Bill a sa [tshameke] sentlê.	I see that Bill [doesn't play] well.
Ke fitlhetse Bill a sa [tantshe] sentlê.	I see that Bill [doesn't dance] well.

C-1

A: Thabô le Bill ba [palama] jang?

B: Ke fitlhetse thabô a [palama] sentlê.

A: Bill ênêê?

B: Ênê, ke fitlhetse a sa [palame] sentlê.

C-2

A: O tswa kae?

B: Ke tswa kwa ofising ya mookamedi.

A: O fitlhetse a dira eng?

B: Ke fitlhetse a sa dire sepê. I found him not doing a thing.

C-3

A: Bill o fitlhile ka nako mang? What (at which) time did Bill arrive?

B: O fitlhile bosigo.

A: A o fitlhile a kolobile?

B: Nya, o fitlhile a sa kôlôba.

C-4

A: A o tswa gae?

B: Ee.

A: O fitlhetse ba tsogile jang?

B: Ke fitlhetse ba sa tsoga sentlê.

C-5

A: Ke mang yo o binang?

B: Ke [Susana].

A: A o fitlhetse a bina sentlê?

B: Nyaa, ke fitlhetse a sa bine sentlê.

NOTES: CYCLE 151

The participial forms (as taught in this cycle) are used only in subordinate constructions. They are used 1) in clauses indicating concurrent action (this cycle), 2) in constructions indicating a sequence of actions (it can be used in Cycle 107), 3) after certain conjunctions (like fa 'if', ka 'as, since', leja 'even if, although', etc.), and in many other constructions too complicated for such a brief note as this. The positive forms are:

1st pers.	ke rêka	re rêka
2nd pers.	a rêka	lo rêka
3rd pers. cl. 1	a rêka	ba rêka
2	o rêka	e rêka, etc.

The negative forms are:

1st pers.	ke sa rêke	re sa rêke
2nd pers.	o sa rêke	lo sa rêke
3rd pers. cl. 1	a sa rêke	ba sa rêke
2	o sa rêke	e sa rêke, etc.

CYCLE 152: WILL YOU BE AT MY PARTY?

M-1

A o tla nna teng kwa [moletlong wa me]?	Will you be at [my feast]?
A o tla nna teng kwa [phuthegong]?	Will you be at the [meeting]?
A o tla nna teng kwa [kerekeng]?	Will you be at [church]?

C-1

A:	A o tla nna teng kwa moletlong wa me?	
B:	Ee, ke bôna gore ke tla nna teng.	Yes, I think I will be there.
A:	Nka itumêla thata fa o ka nna teng.	I will (can) be happy if you will (can) be there.

C-2

A:	A o tlaa tla kwa phuthegong?	
B:	Ga ke itse sentlê. O batla gore re yê?	
A:	Ee. Go siame. Ke tla leka go nna teng.	Okay. I will try to be there.

C-3

A:	A o tla nna teng kwa [kerekeng] ka [Sontaga]?	
B:	Ee, ke tla nna teng. Wênaa?	
A:	Le nna, ke rata go nna teng.	Me too, I'd like to be there.

M-2

Ga twe Pulê o tlabo a le teng mo [phuthegong] ka mosô.	It is said that Pule will be [at the meeting] tomorrow.
Ga twe Pulê o tlabo a le teng mo [moletlong] ka mosô.	It is said that Pule will be [at the party] tomorrow.
Ga twe Pulê o tlabo a le teng mo [Gaborone] ka mosô.	It is said that Pule will be [in Gaberones] tomorrow.

C-4

A:	Ke batla go bua le Thabô. A ko o botswe gore nka mmôna kae?	I want to speak with Thabo. Please ask where I can find him.
B:	Ga twe o tla ba a le teng kwa phuthegong ka mosô, mme o ka mmôna teng.	They say he will be at the [assembly] tomorrow, and you can see him right there.
A:	Kea leboga. Ke tla leka go kôpana le ênê teng.	Thanks. I will try to meet him right there.

M-3

John o rata go nna [lepiskops].	John would like to be a [volunteer].
John o rata go nna [kgose].	John would like to be a [chief].
John o rata go nna [ngaka].	John would like to be a [doctor].

C-5

A:	[John] o rata go bêrêka eng fa a fetsa dithutô tsa gagwê?	What does [John] want to do when he finishes his education?
B:	O rata go nna [nkaka].	

M-4

E tla nna [lepiskops].	He will be a [P.C.V.].
E tla nna [kgose].	He will be a [chief].
E tla nna [mooki].	She will be a [nurse].
E tla nna [moruti].	He will be a [minister].

C-6

A: [Susana] o tla bêrêka eng fa a fitlha Botswana?

B: E tla nna [mooki].

CYCLE 153: DO YOU WANT TO MAKE HIM STOP?

M-1

Teacher	Response	
rêka	rekisa	buy/cause to buy, sell
itse	itsise	know/cause to know, tell
êma	êmisa	stand, stop/cause to stop
palama	palamisa	ride/cause to ride
diêga	diegisa	delay/cause to delay
tshêga	tshegisa	laugh/cause to laugh
utlwa	utlwisa	hear, taste/cause to taste
boa	busa	return/cause to return
duêla	duedisa	pay/cause to pay

M-2

O batla go [rekisa pitse]?	Do you want to [sell a horse]?
O batla go [emisa pitse]?	Do you want to [stop a horse]?
O batla go [itsise Susan]?	Do you want to [inform Susan]?
O batla go [diegisa Susan]?	Do you want to [delay Susan]?

C-1

A:	Pitse e e gana go êma.	This horse refuses to stop.
B:	O batla go e emisa?	Do you want to make him stop?
A:	Ee.	
B:	Tshwara tomo, o e tiisê, e tla êma.	Grasp the reins, hold him firmly, he'll stop.

C-2

A:	Ke ya go rêka [pitse] kwa go [Phiri].	I'm going to buy [a horse] from [Phiri].
B:	A o rekisa [pitse]?	Is he selling [a horse]?
A:	Ee, ke utlwile a re wa e rekisa.	Yes, he heard him say that he is selling one.

C-3

A:	A o itse gore sekolo se tsêna leng?	
B:	Nyaa, ga ke itse. Se tsêna leng?	
C:	Se tsêna ka 8:00. O itsise [Susan].	It begins at 8:00. Please inform [Susan].
B:	Kea leboga. Ke tla mo itsise.	Thanks. I will tell her.

M-3

Teacher	Response	
itumêla	itumedisa	be happy/make happy
fêêla	feedisa	sweep/help sweep
siame	siamisa	nice/make nice
dumêla	dumedisa	agree/great
tshaba	tshabisa	be afraid, fear/make afraid
ja	jesa	eat/feed

M-4

Ke mang yo o [rekisang diwatshe]?	Who [sells watches]?
Ke mang yo o [feedisang] ntlo?	Who is [helping sweep] the house?
Ke mang yo o [itumedisang Ann]?	Who is [making Ann happy]?

C-4

A:	Ke mang yo o [rekisang diwatshe]?	
B:	Ke nna.	
A:	A o ka [rekisa watshe] ya me?	Can you sell this watch of mine?
B:	Ke bôna gore nka e rekisa. E tlise ke bônê.	I think I can sell it. Bring it so I can see.
A:	Ke e.	
B:	Ke tla go bolêlêla fa e rekilwe.	I will tell you when it is sold.

C-5

A:	A o a bôna gore ntlo e e leswê?	Do you see that this house (room) is not clean?
B:	Ee.	
A:	O tla e fêêdisa leng?	When will you help sweep it?
B:	Fa ke fetsa go tlhatswa dijana.	

M-3

Teacher	Response	
tsaya	ntseisa	take/help to carry
dumêla	dumedisa	agree, believe/greet
gôga	gogisa	smoke/give tobacco to
supa	supisa	point at/show, demonstrate
nyala	nyadisa	marry/give bogadi

C-6

A:	Ke batla go goga mme ga ke ha motsoko.	
B:	Motsoko o teng kwa go [Bill]. O tla go gogisa.	[Bill] has some tobacco. He'll give you some. (lit: cause you to smoke)

CYCLE 154: ANNIE WAS A COOK.

M-1

Thari e ne e le [moapei].	Thari was a [cook].
Thari e ne e le [mokgweetsi].	Thari was a [driver].
Thari e ne e le [moatlhodi].	Thari was a [judge].
Thari e ne e le [morekisi].	Thari was a [seller].

C-1

A:	Thari o ne a dira'ng?	What work was Thari doing?
B:	E ne e le [moapei].	He was a [cook].

M-2

Thari e tla nna [moagi].	Thari will be a [builder].
Thari e tla nna [moruti].	Thari will be a [minister].
Thari e tla nna [mooki].	Thari will be a [nurse].
Thari e tla nna [molemi].	Thari will be a [demonstrator].

C-2

A:	Thari o tla dira tirô efe?	What kind of work will Thari do?
B:	O tla nna [moruti].	He will be a [minister].

C-3

A:	Molatlhegi o ntse a bêrêka?	Is Molatlhegi working?
B:	Ga a tlhole a bêrêka.	He isn't working anymore.
A:	Ga a sa tlhôla a bêrêka ke'ng?	Why is he no longer working?
B:	O tsêna sekolo.	He's attending school.
A:	O ne a dira'ng?	What work was he doing?
B:	E ne e le [morekisi].	

A:	Jaanong o tla bêrêka'ng fa a fetsa dithutô tsa gagwê?	What will he do when he finishes his education?
B:	E tla nna [molemi].	

M-3

Maabane go ne go le [Sontaga].	Yesterday was [Sunday].
Maabane go ne go le [Sateretaga].	Yesterday was [Saturday].
Maabane go ne go le [Mmantaga].	Yesterday was [Monday].

C-4

A:	Maabane go ne go le la bokae?	What day was yesterday?
B:	Go ne go le [Saterataga].	

M-4

Ke utlwa gore kwa Mochudi go ne go le [mokete].	I hear that in Mochudi there was a [feast].
Ke utlwa gore kwa Mochudi go ne go le [reisisi].	I hear that in Mochudi there was a [horse race].
Ke utlwa gore kwa Mochudi go ne go le [lenyalô].	I hear that in Mochudi there was a [wedding].

C-5

A:	O utlwile dikgang dife gompieno?	What news have you heard today?
B:	Ke utlwa gore kwa Mochudi go ne go le [mokete].	I hear that over in Mochudi there was a [feast].
A:	Leng?	
B:	[Malôba].	

CYCLE 155: I'VE ALREADY EATEN.

M-1

Ke setso ke [buile].	I've already said [it].
Ke setso ke [jelê].	I've already [eaten].
Ke setso ke [tlhapile].	I've already [bathed].
Ke setso ke [apere].	I've already [dressed].

C-1

A:	A re yê go [ja].	
B:	Nna, ke setse ke [jelê].	Me, I've already [eaten].

M-2

[Mpetsê] jaaka fa o setse o boletse.	[Beat me] as you have already said/told (you would).
[Nthagê] jaaka fa o setse o boletse.	[Kick me] as you have already said/told (you would).
[Mphanyê] jaaka fa o setse o boletse.	[Hit me] as you have already said/told (you would).

C-2

A:	Ke tla go [betsa] gône jaanong.	I will [beat] you right now.
B:	O a tsênwa. O tla [betsa] mmago pele.	You are crazy (raving). You can [beat] your mother first.
A:	Hee monna o se ka wa bua ka mmê, o a utlwa?	Hey man, don't speak about my mother, you hear?
B:	Ke setse ke buille. [Mpetsê] jaaka o setse o boletse. Or: Ke setse ke buile. [Mpetse].	I already said (it). [Beat me] like you already said (you would).

M-3

Ke setse ke tsa maya.	I'm already going.
Ke ne ke tsamaya.	I was going.
Ke ntse ke tsamaya.	I'm going.

* * * * * * * *

Ke setse ke lwala.	I'm (already) sick.
Ke ne ke lwala.	I was sick/I was being sick.
Ke ntse ke lwala.	I'm continuing to be sick.

* * * * * * * *

Ke setse ke tshaba.	I'm (already) scared.
Ke ne ke tshaba.	I was afraid/I was in a state of fright.
Ke ntse ke tshaba.	I'm busy being frightened.

C-3

A:	A o nts'o tshameka bolo?	Are you still playing ball?
B:	Nyaa, ga ke sa tlhole ke tshameka.	No, I'm no longer playing.
A:	Ao: molato ke'ng?	
B:	Ke ne ke lwala.	I got sick.

CYCLE 156: WE'LL MEET IN THE ROOM WITH THE CHAIRS IN IT.

M-1

Teacher	Response	
Batho ba feta gaufe le Setlhare. Setlhare se na le tshipi.	Batho ba feta gaufe le setlhare se se nang le tshipi.	The people are passing near a tree which has a bell (in it).
Ke bôna lesaka. Lesaka le na le dikgomo mo teng.	Ke bôna lesaka le le nang le dikgomo mo teng.	I see a kraal which has cattle in it.
Re tsisitse mabôkôsê. Mabokose a na le dimphô mo teng.	Re tsisitse mabôkôsê a a nang le dimphô.	We brought boxes which have presents inside.
Re tla kôpanêla mo kamoreng. Kamore e na le ditilô.	Re tla kôpanêla mo kamoreng e e nang le dibuka.	We will meet in the room that has chairs in it.

C-1

T:	O ya go feta kae?	Where are you going to pass by?
S:	Fa setlhareng se se nang le tshipi.	By the tree with the bell in it.

C-2

T:	John o bôna eng?	John what are you looking at?
S:	Ke bôna letlapa le le nang le mebala.	I see a stone with colors.

C-3

T:	O tsile go batla eng?	What have you come to ask for?
S:	Ke tsile go kopa metsi a a nang le segagane.	I have come to ask for water with ice in it.

C-4

T:	Lo tswa go ja kae?	Where did you go to eat?
S:	Re tswa go ja kwa hoteleng e e nang le basetsana ba ba ntlê.	We went to eat at a hotel where they have beautiful girls.

M-2

Ke batla mosimane. Ke mmetli.	Ke batla mosimane yo e leng mmetli.	I'm looking for the boy who is a carpenter.
Re bone monna. Ke motsomi.	Re bone monna yo e leng motsomi.	We saw the man who is a hunter.
Ngwana o êtêla monna. Ke ngaka.	Ngwana o êtêla monna yo e leng ngaka.	The child is visiting the man who is a doctor.
Yole ke mosetsana. O tla nna le PCV selemô.	Yole ke mosetsana yo e tla nna le PCV selemô.	That is the girl who will be a PCV in summer.

C-5

A:	Lo tswa kae?	Where are you coming from?
B:	Re tswa go tshwara mosimane yo o tshabang sekolo.	We had gone to catch a boy who is afraid of going to school.

C-6

A:	Monna, dikgang ke eng?	Hey man! What's the latest news?
B:	Ga twe monna yo e leng molemisi kwa Mahalapyê o a tsênwa.	I understand the agricultural demonstrator at Mahalapye is mad.
A:	Ao, batho.	Oh what a shame!

C-7

A:	A o utlwile gore monna yo e neng e le Ramadi o utsitse madi?	Have you heard that the man who was Treasurer has stolen money?
B:	Ee, ba mo tshwene maabane.	Yes, they arrested him yesterday.

CYCLE 157: I WASN'T BUYING FOOD.

M-1

Teacher	Response	
Ke ne ke (ya) ngakeng.	Ke ne ke sa (ye) ngakeng.	I wasn't (going to) the doctor.
Ke ne ke (tswa) ngakeng.	Ke ne ke sa (tswe) ngakeng.	I wasn't (coming from) the doctor.
Ke ne ke (bêrêka) ngakeng.	Ke ne ke sa (bereke) ngakeng.	I wasn't (working at) the doctor's place.

C-1

A:	Ke ne ka go bôna kwa toropong maabane. O n'o [tswa] ngakeng?	I saw you in town yesterday. You were [coming from] the doctor's?
B:	Nnyaa ke ne ke sa (tswe) ngakeng.	
A:	O n'o [tswa] kae?	Where were you [coming from]?
B:	Ke ne ke [tswa] lebentleleng.	

M-2

Teacher	Response	
Ke ne ke (rêka dijô) kwa khefing.	Ke ne ke sa (reke dijô) kwa khefing.	I wasn't(buying food) at the cafe.
Ke ne ke (batla Susan) kwa khefing.	Ke ne ke sa (batle Susan) kwa khefing.	I wasn't (looking for Susan) at the cafe.
Ke ne ke (isa dilwana) kwa khefing.	Ke ne ke sa (ise dilwana) kwa khefing.	I wasn't (taking clothes/goods) to the cafe.

C-2

A:	O n'o [rêka dijô] kwa [khefing] maabane?	Were you [buying food] at the cafe yesterday?
B:	Ke ne ke sa [reke dijô].	
A:	O n'o [rêka'ng]?	
B:	Ke ne ke [rêka dikêrêsê].	

M-3

Teacher	Response	
Jim o ne a (tsamaya ka bonakô).	Jim o ne a sa (tsamaye ka bonakô).	Jim wasn't (walking very fast).
Jim o ne a (bêrêka).	Jim o ne a sa (bereke).	Jim wasn't (working).
Jim o ne a (bua).	Jim o ne a sa (bue).	Jim wasn't (talking).
Jim o ne a (rekisa dinamune).	Jim o ne a sa (rekise dinamune).	Jim wasn't (selling oranges).

C-3

A:	Ke bone [Jim] mo beseng maabane.	I saw [Jim] on the bus yesterday.
B:	O n'a dira'ng? A o ne a rekisa dinamune?	What was he doing? Was he selling oranges?
A:	Nnyaa o ne a sa rekise dinamune. O ne a bêrêka.	No, he wasn't selling oranges. He was working.
B:	Nnyaa, Jim o rekisa dinamune mo beseng, ga a bereke teng.	

NOTES: CYCLE 157

The past continuous signifies that the action was continuing or in progress at a given point in past time.

The positive forms are (as you learned in cycle 150): (with rêka 'to buy')

1st pers.	ke nê ke rêka	re nê re rêka
2nd pers.	ò nô o rêka	lo nô lo rêka
3rd pers.		
cl. 1	ó na a rêka	ba nê ba rêka
cl. 2	ó nô o rêka	e nê e rêka, etc.

The negative forms are:

1st pers.	ke nê ke sa rêke	re nê re sa rêke
2nd pers.	ò nô o sa rêke	lo nô lo sa rêke
3rd pers.		
cl. 1	ó na a sa rêke	ba nê ba sa rêke
cl. 2	ó nô o sa rêke	enê e sa rêke, etc.

CYCLE 158: YOU HAVEN'T SEEN A THING YET.

M-1

Ga ke ise ke (bone) sepê.	I haven't seen a thing yet.
Ga ke ise ke (utlwe) sepê.	I haven't heard a thing yet.
Ga ke ise ke (bue) sepê.	I haven't spoken a thing yet.

C-1

A:	Ke utlwile o bua. O n'o re'ng?	I heard you speak. What did you say?
B:	Nyaa ga ke ise ke bue sepê.	No, I haven't said anything yet.

M-2

Ga ke ise ke (fetse).	I haven't finished yet.
Ga ke ise ke (je).	I haven't eaten yet.
Ga ke ise ke (palame).	I haven't ridden yet.
Ga ke ise ke (kwale).	I haven't written yet.

C-2

A:	Dikga'ng ke dife gompieno?	What's the news today?
B:	Ga ke itse. Ga ke ise ke utlwe sepê.	I don't know. I haven't heard a thing as yet.

C-3

A:	A o feditse go kwala lekwalô?	
B:	Ga ke ise ke fetse.	
A:	Fa o fetsa go le kwala, o le têmpê, o yê go le posa.	When you finish, stamp it, and go to mail it.

M-3

Nyaa ga a ise a (goroge).	No, he hasn't arrived yet.
Nyaa ga a ise a (fetse).	No, he hasn't finished yet.

Nyaa ga a ise a (palame).	No, he hasn't ridden yet.

C-4

A: A o (gorogile)?

B: Nyaa, ga a ise a (goroge).

C-5

A:	Dikga'ng ke dife gompieno?	What is the news today?
B:	Ga ke itse. Ga ke ise ke utlwe. Wêna o utlwile dife?	
A:	Ke utlwa gore kwa Ramoutsa go ne go le mokete o mogolo.	I hear that over in Ramoutsa there was a big feast.
B:	Leng?	
A:	Malôba.	Just day before yesterday.
B:	E le mokete wa'ng?	What was the feast for?
A:	Wa go amogêla mapeskops a a tswang Amerika.	For receiving the volunteers from America.
B:	Ba gorogile leng?	
A:	Ba gorogile gônê malôba.	
B:	Jaanong ke mang yo o neng a dirile mokete?	Who was giving the feast?
A:	Ke utlwa gotwe ke Tonakgolo le matona a mmusô.	I hear it was the prime minister and the cabinet of the Government.

NOTES: CYCLE 158

Ise 'not yet' corresponds to the positive tense setse 'already'.

CYCLE 159: WHO READS THE SETSWANA NEWSPAPER FOR HIM?

M-1

êta	êtêla	visit/visit (somebody)
apaa	apêêla	cook/cook for (somebody)
rêka	rêkêla	buy/buy for (somebody)
êma	êmêla	stop, wait/wait for (somebody)
bina	binêla	dance/dance for (somebody)
batla	batlêla	want/look for (something for somebody)
itumêla	itumêlêla	be happy/be happy for (something or somebody)
tla	tlêla	come/bring (something for somebody)

C-1

A:	O setse o tsamaya?	Are you going already?
B:	Ee, ke ya go apaya.	Yes, I'm going to cook.
A:	Ao! o apêêla mang?	Oh! Who are you cooking for?
B:	Ke apêêla bana ba me.	I'm cooking for my children.

C-2

A:	Lo ya kae?	Where are you going?
B:	Lebentleleng.	
A:	Lo ya go dira'ng?	
B:	Re ya go rêkêla bana diaparô.	We're going to buy clothes for the children.

M-2

bolêla	bolêlêla	tell/tell to (someone)
kwala	kwalêla	write/write to, write for (someone)
bala	balêla	read/read for (someone)
tswala	tswalêla	close/shut (somebody) out/in
ala	alêla	prepare the bed/prepare the bed for

jala	jalêla	sow/sow (seeds) for
simolola	simololêla	begin, start/begin for, start for
dira	dirêla	do make/do make for

C-3

A: A mookamedi wa lona
o itse go bala Setswana?

B: Ga a itse.

A: Ke mang yo o mmalelêng
dikoranta tsa Setswana?

Who reads the Setswana
newspaper for him?

B: Ke (Bill).

M-3

tlhatswa	tlhatswetsa	wash/wash for
tlatsa	tlaletsa	fill/fill for
botsa	boletsa	ask/ask for (something) for (somebody)
tsisa	tsisetsa	bring/bring for
senya	senyetsa	do damage/do damage to (someone's property)
bitsa	biletsa	call/call (someone) for (somebody)

C-4

A: A diapolê di teng kwa
gaeno?

B: Ee, di dintsi. Oa di
rata?

A: Ee, ke di rata thata.

B: Ke tla di go tsisetsa
ka Mmantaga.

A: Ke tla leboga thata.

C-5

A: Lo gorogile leng
mono?

B: Re gorogile maabane.

A:	Lo gorogetse kae?	Where have you arrived at (for lodging)/where are you accommodated?
B:	Re gorogetse kwa hoteleng.	We are accommodated at the hotel.
A:	Lo tsile go fetsa nakô e kae?	How much time have you come to spend?
B:	Malatsi a mararo.	

M-4

O ithutêla'ng Setswana?	Why are you studying Setswana?
O batlêla'ng sesepa?	Why are you looking for soap?
O kwalêla'ng lekwalô?	Why are you writing a letter?

C-6

A:	O rêkêla'ng pampiri?	Why are you buying paper?
B:	Ka gore ke batla go kwalêla kgaitsadiakê yo o kwa Molepolole.	Because I want to write to my brother who is in Molepolole.

C-7

A:	O ratêla'ng go gôga?	Why do you like to smoke?
B:	Ke a go rata ka gore go monate.	I like it because it tastes good.

NOTES: CYCLE 159

Êla is suffixed to the verb stem to indicate that an action is carried out in behalf of, or for someone.

This form in questions often takes on the meaning 'why, for whom, for what reason'. For example, o rekela'ng baki? "why did you buy a jacket?"

CYCLE 160: I'M PROMISING TO WORK TWO YEARS IN BOTSWANA.

M-1

Teacher	Response	
tlama	itlama	bind/bind oneself
tshêpa	itshêpa	trust/trust oneself, be conceited
tshaba	itshaba	fear/fear oneself
kokobetsa	ikokobetsa	humble/humble oneself
kgantsha	ikgantsha	show (with pride)/be conceited

C-1

A:	A o batla go nna lepiskops?	Do you want to be a volunteer?
B:	Ee. Or: Ee, ke batla go nna lepiskops.	
A:	O itlama gore o tla bêrêka mo Botswana dingwaga tse pedi?	Are you promising (binding yourself) to work two years in Botswana?
B:	Ee, ke itlama jalo.	Yes, I've bound myself thus.
A:	Re a leboga.	

C-2

A:	Mosadi yo o olosang o itlamile ka'ng?	This woman who is winnowing, what has she tied herself with?
B:	Ka jale.	With a shawl.
A:	O itlamile ka jale kae?	Where has she tied herself with a shawl?
B:	O itlamile ka yônê mo lethekeng.	She has tied herself around the waist with it (shawl).

C-3

A: O batla mang?

B: Ke batla mookamodi. A o tla mpha torô?

A:	Ke a bôna gore o tla e go fa. Fêla, o ikokobetse fa o bua le baokamedi.	I think he will give you (some). Only humble yourself when you speak with the directors.
B:	Kea ikokobetsa malatsi otlhe fa ke bua le baokamedi.	I always humble myself when I speak with the staff.
A:	Go siame. A re yô hê, ke go isê kwa ofising.	

C-4

A:	A [Mamelelô] o itse go bua le batho sentlê?	
B:	O botsa jalo ka gore'ng?	Why do you ask thus?
A:	Ka gore ke utlwile a sa bue le [Phiri] sentlê.	Because I heard her speak rudely to [Phiri].
B:	Ee, ke motho yo o ikgantshang thata. Ga a itse go bua le batho sentlê.	Yes, she is a person who is extremely conceited.

M-2

ruta	ithuta	teach/teach oneself, learn
rata	ithata	love/love oneself
raga	ithaga	kick/kick oneself
rêka	ithêka	buy/be worth buying

C-5

Parent:	(Bill) o ithuta jang kwa sekolong?	
Teacher:	O ithuta sentlê thata.	
Parent:	A o bôna gore o tla pasa?	Do you expect that he will pass?
Teacher:	Ee, o tla pasa motlhofo.	Yes, he will pass easily.
Parent:	Re tla leboga thata tichêrê.	

NOTES: CYCLE 160

The reflexive prefix i- expresses the idea of the English -self or -selves, and indicates that the action is reflected or directed back upon the subject of the verb.

CYCLE 161: I ONCE ATE SHRIMP.

M-1

Nkile ka ya Maung.	I once went to Maung.
Nkile ka ja shrimp.	I once ate shrimp.
Nkile ka betswa ke Jim.	I was once thrashed by Jim.

M-2

A o kile wa ya maung?

C-1

A: Phatê ya gago e tshwana le yame.	Yourmat looks like mine, did you get it in Maun?

B: A o e rekile kwa Maung?

A: Ee, nkile ka ya teng.

B: Le nna ke e rekile fa nkile ka ya teng.

C-2

A: O ja eng Pule?

B: Ke ja [tlhapi].

A: Nkile kaja [shrimp] fa ke le kwa Amerika.

B: [Shrimp] ke eng?

A: Ke [tlhapi].

M-3

Ke tlhôla ke go bôna o feta.	I often see you walk by.
A o tlhôla o ya kwa toropong?	Do you always go to town?
O tlhôla le mang mo gae?	Who are you always with at home?
A o tlhôla o reetsa dikgang?	Do you always listen to the news?
A o tlhôla o reeditse dikgang?	Have you always listened to the news?

C-3

A: Dumêla Mrs. Tshêkô?

B: Dumêla mma.

A: A o a nkitse?

B: Nnyaa, mme fêla ke tlhôla
ke go bôna.

M-4

Ke tloga ke tsamaya le bese.	I'll leave by bus in a minute.
Ke tloga ke go betsa.	I'll hit you in a minute.
O tloga a bolêla.	He's returning home in a minute.
Ke tloga ke lela.	I'm going to cry any second now.

M-5

O tloga o dira'ng?	What are you going to be doing in a minute?

C-4

B: Grace êma foo.

Grace: Itlhaganêlê.

B: Michael wa mpolaya, ke
tloga ke lela.

Mike: (twisting B's arm) Ke batla
gore o lelê.

NOTES: CYCLE 161

In a statement kile expresses the idea 'once'; in a question 'ever'.

The present and future tenses of tlhôla express the idea of repeated action. In the negative (cycle 137) it means 'no longer', which is the negative idea corresponding to santse 'still'.

The verb tloga is used to mean 'presently, shortly, in a minute'.

CYCLE 162: BOTSWANA BECAME SELF-GOVERNING IN 1966.

M-1

busa	ipusa	govern/govern oneself
bôna	ipôna	see/see oneself
botsa	ipotsa	ask/ask oneself
babalêla	ipabalêla	take care of/take care of oneself
baka	ipaka	praise/praise oneself
boêlêla	ipoêlêla	repeat/repeat oneself

C-1

A:	A naga ya Botswana e busiwa ke Englane?	Is the country of Botswana ruled by England?
B:	Nyaa Botswana ke naga e e ipusang.	No, the country of Botswana rules itself.
A:	Ao! E simolotse go ipusa leng?	Oh! When did it begin to rule itself?
B:	E simolotse go ipusa ka 1966.	

C-2

A:	A o utlwa gore go tsididi?	Do you feel that it is cold?
B:	Ee, kea utlwa.	Yes, I feel it.
A:	O tshwanetse go ipabalêla. O se ka wa ya kwa ntlê.	You ought to take care of yourself. Don't go outside.
B:	Ka goreng?	
A:	Ka gore fa o sa ipabalele o tla tshwarwa ke sefuba.	Because if you don't take care of yourself, you will catch (be caught by) a cold.

M-2

tlhatswa	itlhatswê	wash/wash oneself
tlhaba	itlhabê	prick/prick oneself
tlhopha	itlhôphê	arrange/adorn oneself
leba	itebê	look at/look at oneself
laletsa	italetse	invite oneself
fisa	iphisê	burn/burn oneself

fitlha	iphitlhê	hide/hide oneself
itse	ikitse	know/know oneself
sapa	itshapê	

C-3

A:	(John), a o setse o itlhapisitse?	John, have you washed yourself?
B:	Nyaa, ga ke ise ke itlhapese.	No, I haven't washed myself as yet.
A:	O tla itlhapisa leng? Sekolo sea tsêna gônê jaanong.	When will you wash? School begins right now.
B:	Mphê sesepa ke tlhape ka bonakô.	Give me soap so that I may wash quickly.
A:	Tsaya sesepa ke se.	

NOTES: CYCLE 162

(Refer to notes, Cycle 160). You will notice that some of the forms in this cycle do not remain the same when the i- reflexive prefix is attached to the verb stem. The same changes that take place in the object concord series for the first person singular (N) also occur after i-. Thus f becomes ph, l becomes t, a k is inserted before all vowel-initial verb stems. It will also be noted that some verbs take a final ê. These are irregular and will have to be memorized.

CYCLE 163: I'M TEACHING TEN STUDENTS.

M-1

Ke bôna batho (ba le babedi).	I see two people.
Ke bôna batho (ba le bararo).	I see three people.
Ke bôna batho (ba le banê).	I see four people.
Ke bôna batho (ba le batlhano).	I see five people.
Ke bôna batho (ba le barataro).	I see six people.

M-2

O bôna (batho ba le kae) mo setshwantshong se?	How many people do you see in the picture?
O bôna (matlo a le kae) mo setshwantshong se?	How many houses do you see in the picture?
O bôna (dibuka di le kae) mo setshwantshong se?	How many books do you see in the picture?

M-3

Ke bôna matlo (a le mabedi).	I see two houses.
Ke bôna matlo (a le mararo).	I see three houses.
Ke bôna matlo (a le manê).	I see four houses.
Ke bôna matlo (a le matlhano).	I see five houses.
Ke bôna matlo (a le marataro).	I see six houses.

C-1

T:	Mo setshwantshong se o bôna [matlo a] le kae?	In this picture how many houses do you see?
S:	Ke bôna [matlo a] le manê.	I see four houses.
S:	Nna ke bôna [matlo a] le matlhano.	But I see five houses.

M-4

Ke ruta barutwa (ba fêra-bobedi).	I am teaching 8 students.
Ke ruta barutwa (ba fêra-bongwe).	I am teaching 9 students.
Ke ruta barutwa (ba le lesomê).	I am teaching 10 students.

C-2

A:	Go na le mabênkêlê a le kae mo Ramoutsa?	How many stores are there in Ramoutsa?
B:	Mo Ramoutsa go na le mabênkêlê a fêra-bobedi.	In Ramoutsa there are eight stores.
C:	Nnyaa, go na le mabênkêlê a le lesomê.	No, there are ten stores.

C-3

A:	Susan o bonye dikwalô di le kae gompieno?	How many letters did Susan get today?
B:	O bonye dikwalô di le lesomê.	She got ten letters.

M-5

Ke rekile dibuka di (fêra-bobedi).	I have bought 8 books.
Ke rekile dibuka di (di fêra-bongwe).	I have bought 9 books.
Ke rekile dibuka di (di le lesomê).	I have bought 10 books.

C-4

A:	O tswa go rêka eng?	What had you gone to buy?
B:	Ke tswa go rêka [dibuka].	I had gone to buy books.
A:	O rekile [dibuka] di le kae?	How many did you buy?
B:	Ke rekile dibuka di [fêra bongwe].	I bought 9 books.

NOTES: CYCLE 163

There are two sets of terms used for counting objects which are (almost always) interchangeable. The exact form these take will depend upon the number, itself. For numbers 2-6 they are--

Class	Two	Three	Four	Five	Six
1	ba babêdi	ba bararo	ba banê	ba batlhano	ba barataro
2	e mebêdi	ê meraro	ê menê	ê metlhano	ê merataro
3, 7	a mabêdi	a mararo	a manê	a matlhano	a marataro
4,5,6,	tsê pêdi	tsê tharo	tsê nnê	tsê tlhano	tsê thataro

And--

Class	
1	ba le babêdi, ba le bararo, ba le banê, ba le batlhano, ba le baratarо;
2	e le mebêdi, e le meraro, e le menê, e le metlhano, e le merataro;
3, 7	a le mabêdi, a le mararo, a le manê, a le matlhano, a le marataro;
4,5,6	di le pêdi, di le tharo, di le nnê, di le tlhano, di le thataro;

The numeral 'seven' is expressed by forms based on the verb supa 'to point', referring to the index finger of the right hand, which indicates this number in counting. The form corresponding to the first set above is: ba supa ; to the latter ba ba supang.

'Eight' and 'nine' are expressed by forms based on the verb fera 'to bend over', referring to the 'bent' position of the fingers used in indicating these numbers. Ba fera bobedi and Ba fera bongwe correspond to the first set of terms; ba ba ferang bobedi and ba ba ferang bongwe correspond to the latter.

The numeral 'ten' is lesome, ba balesome (sometimes ba basome) and ba le lesome correspond to the first and second sets above, respectively.

Some of the numerals for 'eleven' through '1001' are given below:

	Setswana Numbers
11	lesomê le bongwe
12	lesomê le bobedi
13	lesomê le boraro
14	lesomê le bonê
15	lesomê le botlhano
16	lesomê le borataro
17	lesomê le bosupa
18	lesomê le bofêra bobedi
19	lesomê le bofêra bongwe
20	masomê a mabedi
21	masomê a mabedi le bongwe
22	masomê a mabedi le bobedi
23	masomê a mabedi le boraro

24	masomê a mabedi le bonê
25	masomê a mabedi le botlhano
26	masomê a mabedi le borataro
27	masomê a mabedi le bosupa
28	masomê a mabedi le bofêra bobedi
29	masomê a mabedi le bofêra bongwe
30	masomê a mararo
40	masomê a manê
50	masomê a matlhano
60	masomê a marataro
70	masomê a a supang
80	masomê a a fêrang bobedi
90	masomê a a fêrang bongwe
100	lekgolo
101	lekgolo le bongwe
102	lekgolo le bobedi
103	lekgolo le boraro
111	lekgolo le le lesomê le le motso mongwe
112	lekgolo le le lesomê le le metso mebedi
120	lekgolo le masomê a mabedi
130	lekgolo le masomê a mararo
140	lekgolo le masomê a manê
1000	toisênê (sekêtê)
1001	toisênê le bongwe

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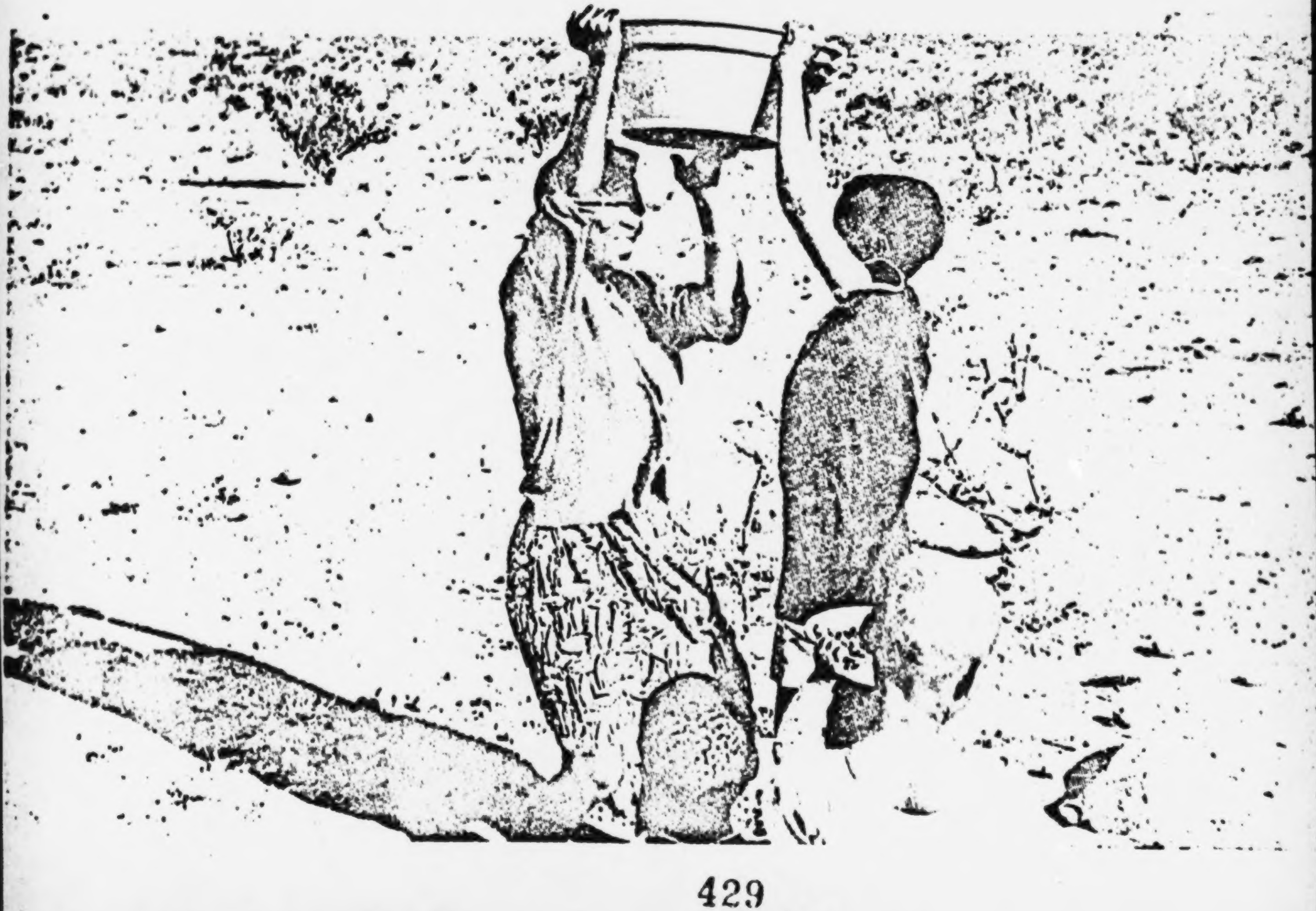


CONCORD CHART

	Person	Personal (Absolute) Pronouns	Subject Concord	Object Concord	Possessive Pronoun
Singular	1st - I	nna	ke	"N"	me
	2nd - you	wêna	o	ga	gago
	3rd - he/she	ênê	o (a in negative)	mo	gagwê

Plural	1st - we	rona	re	re	rona
	2nd - you all	lona	lo/le	lo	lona
	3rd - they	bônê	ba	ba	bônê

	Class Prefix	Subject Concord	Possessive Concord	Object Concord	Absolute Pronoun	Demonstrative------------>		
						"this, these"	"that, those"	"that, those, over there"
1 1a	mo ø	o	wa	mo	ênê	yo (o)	yoo (oo)	yole (ole)
1 1a	ba bo	ba	ba	ba	bônê	ba	bao	bale
2	mo	o	wa	o	ônê	o (yo)	oo (yoo)	ole (yole)
	me	e	ya	e	yônê	e	eo	ele
3	le	le	la	le	lônê	le (je)	leo (jeo)	lele (jele)
	ma	a	a	a	ônê	a	ao	ale
4	se	se	sa	se	sônê	se	seo	sele
	di	di	tsa	di	tsônê	tse	tseo	tsele
5	"N"	e	ya	e	yônê	e	eo	ele
	di	di	tsa	di	tsônê	tse	tseo	tsele
6	lo/le	le (lo)	lwa/la	le (lo)	lônê	le (lo)	leo (loo)	lele (lole)
	di	di	tsa	di	tsônê	tse	tseo	tsele
7	bo	bo (jo)	ba (jwa)	bo	bônê (jone)	bo (jo)	boo (joo)	bole (jole)
	ma	a	a	a	ônê	a	ao	ale

Vocabulary

A

a-	let (hortative marker)
-a	of (possessive particle)
a	"Is it so that...?" (interrogative particle for 'yes/no' questions)
ádímá	to borrow
ágá	to build
àkà	to tell lies
ákányá	to think
àlà	to prepare a bed
àlàfà	to doctor, to give medicine
ámmáàrúrì	truly, really
àmògềlà	to receive
àpàyà	to cook
àpàrà	to dress
àpòlà	to undress
ápòlế, dì-	apple
árábá	to answer
átlholà	to decide, adjudge

B

báákányà	to prepare, get ready
bábálếlà	to spare
báésékélé, di-	bicycle

báésèkốpồ, di-	the movies, the cinema
bàkà	to praise
bákí, di-	jacket
bàlà	to read
bàlếlà	to read for someone
báǹká, di-	bank
bàtlà	to want, look for
báyà	to put
béísànè, di-	basin, bowl
béké, di-	week
bèlà	to boil
bèlèsà	to saddle
bèlèsòlòlà	to unload
bếrếkà	to work
bèsà	to make fire
bésè, di-	bus
bètsà	to hit, beat
bềlềgà	to carry
bếnế-bòrókgwé, di-	underpants
bídíwà	to be called, named
bínà	to dance
bítsà	to call
bóà	to return
bòám̀máàrúrì	truth
bòbồkố, mà-	brain
bóếlếlà	to repeat
bóếlà	to return to
bófólólà	to untie
bògádì, mà-	bride price
bògálè	anger, sharpness

bògólògóló	long ago
bògốbề, ma-	porridge
bògwềrá	boys' circumcision ceremony, initiation school
bòjàlé	girls' initiation school, ceremony
bòjàlwá, ma-	beer
bòjàńg, ma-	grass
bòkètè	weight
bòkgwábò	tame
bòkòné	north
bòkòwà	to be weak
bólếlếlà	to tell to
bólếlà	to tell
bòlềtà	soft, tender
bólólà	to set out on a journey
bòlòì	witchcraft
bólóká	to save, keep
bóláyá	to kill
bòláòsé, ma-	blouse
bòláò, ma-	bed
bòlếkáné	pail
bòlwétsè, mà-	sickness
bònàkồ	fast, quick
bónốlố	to be easy
bóńkísì, di-	peas
bóńtshà	to show
bòǹtshò	blackness
bóńtlề	beauty
bònyà	slowness
bópá	to form, to make, to mold
bòphìrìmàtsàtsí	sunset, west

bòrồkồ	sleep; bye bye
bòrốthồ, ma-	bread
bòrókgwé, ma-	trousers
bòrógò, mà-	bridge
bòshá	recent (of late, recently), in the near future
bòsígò, ma-	night
bòswá	an inheritance
bòswèú	whiteness
bòtàlá	greenness
bòtòká	to become better
bótsà	to ask
bòthìthồ	to be warm
bòtshélồ	life
bòtshékà	north
bòtlhàbàtsàtsí	sunrise, east
bòtlhálè	wisdom
bótlhé	all of the people
bòtlhókò, ma-	to be painful, sick, sore; a sickness, pain, soreness
bòtlhồkwá	state of being needed, lacking
bòwá, mà-	wool
bòrwá	south
bốfà	to tie
bốlồ, di-	ball
bốnà	to see
bốnálá	to appear
bốtồrố	butter
bốtlồlố, di-	bottle
bùà	to skin
búà	to talk
búká, di-	book
bùlà	to open

buladisa	to walk half way home
bùpé, ma-	flour
búsà	to govern, rule

C

cháchè, mà-	Anglican
chípì	to be cheap
chốkồ, di-	chalk

D

díếgà	to delay
dìbòlà	to cut in half (of big squashes and melons)
dídímálà	to be quiet
dílá	to smear, plaster
dìrà	to work; do; make
dìrềlà	to work for, serve
dísá	to herd, take care of animals
dómétìrí, di-	dormitory
dùmềlà	to believe, agree
dùmềlà	hello! hi!
dúếlà	to pay
dúdúétsá	to shriek, trill (wag the tongue from side to side while shrieking - it needs a demonstration to be understood)
dùmà	to sound, to roar

E

ébòng	namely, that is
eé	yes
èhé	oh really!
éìtí	eight
èkèté	probably
èlètsà	to desire
émfèlốpồ, di-	envelope
èng	what?

Ê

ếmá	to stand, wait, stop
ếmếlếlá	to leave
ếmếrề, di-	bucket
ềnế	him
ếǹkế, dì-	ink
ếńtà	to vaccinate
ềpà	to dig
ềtà	to visit

F

fá	near, next to (locative particle)
fá	to give
fá	when, if
fáàtshè	down, ground
fágàré	in the middle
fálólá	to escape
fápá	to bind, wrap up
fàtsà	to chop wood
-fe	which?
fèlồ, mà-	place
fèrìkgóng̀	January

fètà	to pass
fètòlềlà	translate, change, to turn over
fétsá	to finish, end
fếếlá	sweep
fếlá	only
fếpá	to feed
fís̀á	to burn
fìtlhà	to arrive, find, hide
fìtlhềlà	to find
fòfà	to fly
fòlògà	to come down from
fòsà	to miss, make a mistake
fóúná	to phone
fốlá	recover, become well
fốrồtlhố, di-	fork
fréítàgà	Friday
fúdúgá	to move from one place to another
fùnềlà	to tie
fúrú	fodder

G

gà	not
gà	to fetch water
gá-bồnế	their home
gádíká	to roast, fry
gàńtsì	often
gáé, mà-	home
gáènó	your home
gá-ètshó	my home
gá-gàbố	his home

gágò	yours
gágwề	his, hers, its
gáísá	to beat (in score), surpass, excel
gàlásè, dì-	glass
gáléfá	to be angry
gá-lòná	your (pl.) home
gámá	to milk (an animal)
gáná	to refuse
gàngwè-fếlà	once only
gápề	again
gá-ròná	our home
gásà	to broadcast, spread
gátwè	it is said that
gàúfì	near, next to
gàútá	gold
gòdímò	on top of
gólégòńnyè	a little bit
góm̀píènó	now, today
gòngwé	perhaps, maybe
gópólá	to think, be of the opinion
gòrè	that, so that
gótlhé	entirely, everything
gótlhè-gótlhé	all together
gốgá	to smoke, pull, drag
gồrồgà	to arrive
gwètlá	fall, autumn

H

hámòré, di-	hammer
héèlà	hey!
hềmà	to breathe
hếmpề, dì-	shirt
hòtếlề, dì-	hotel
hìmòlòlà	to untie
húmá	to get rich, enrich
hútshé, dì-	hat
húkú, di-	turn

I

íkhútsá	to rest
íkétlè	wait!
íkgáńtshá	to be impudent
ìlè	gone (perf. of ya 'to go')
ìnàmà	to stoop over
ípúsá	to rule oneself, to be self governing
ìsà'	to take (along)
íǹtshwárếlề	excuse me!
ítápólósá	to rest
íthátһá	to tie
íthútá	to study, learn
ítlámá	to bind
ítsé	to know
ítlhágánélá	to hurry
ítshégá	cut oneself
ítsísé	to inform
ítúmếlá	to be happy

J

já	to eat
jáàná	so, like that
jáàkà	as, like
jáànóng̀	now
jáífá	to jive
jálá	to sow seeds
jálé, dì-	shawl
jáló	then, so
jáng̀	how?
járàtá, dì-	yard, garden
jásè, dì-	coat
jèsí, dì-	jersey (Br.), sweater

K

ká	at (temporal adverb formative)
ká	in, by means of, with (instrumental adverb formative)
ká	can, be able
ká bònàkồ	fast, quickly
ká bònyà	slowly
káè	where?
kágồ, dì-	building
kàló	so much, so great
ká mòsố	morning, tomorrow
kànà	or
ká pèlế	fast
kátsé, dì-	cat
kàúsù, dì-	stocking

kè	I
ké	by (agentive adverbial formative)
ke gônê	all right, OK, so long! see you later!
kếrềkế, dì-	church
kíchí, dì-	kitchen
kìmà	thick, fat
kòbồ, dì-	blanket
kófí	coffee
kókò	knock, knock! Is anyone at home?
kòkòbètsà	to humble, cause to stoop, bring low
kòlòbề, dì-	pig
kólóì, dì-	wagon
kònòlòlà	to unbend
kòpà	ask
kópì, dì-	cup
kòpòrásì, dì-	co-op store
kòròng̀	wheat
kòtsì, dì-	accident
kốlốbá	to get wet
kồnà	to bend
kồpànà	to meet
kồráǹtá, dì-	newspaper
kốrếká	to correct
kùtà	to shear (wool)
kwá	at, to (locative formative)
kwálá	to write
kwánó	here

Kh

khábồtố, dì-	cupboard
khàì, dì-	cloth
khéfì, dì-	cafe
khémìst, dì-	drug store
khốná, di-	corner
khùbàmà	to kneel
khùrùmòlà	to open
khútshwàné	short

Kg

kgábò, dì-	flame, a monkey
kgákà, dì-	guinea fowl
kgákálà	far
kgákgámátsồ, dì-	wonder, miracle
kgálếgá	to become thirsty
kgáńtèlế	presently, by and by, in a little while, a little while ago
kgáǹtsádì, bó-	a man's sister, a woman's brother
kgáǹg, dì-	news
kgáólá	to cut off
kgètsánà, dì-	purse
kgòbòlà	to rub
kgógò, dì-	chicken
kgólògóló	old
kgòmó, dì-	cow
kgósì, màgósì	chief
kgótlà	chief's courtyard
kgòtsà	or, either

kgồnà	to be able, be capable of
kgồrố, dì-	doorway
kgwèdí, dì-	month
kgwèètsà	to drive

L

Lábóbèdí	Tuesday
Lábónề	Thursday
Lábòrárò	Wednesday
Lábòtlhánó	Friday
lálá	to lie down, to lodge, to spend the night
lálétsá	to invite
làpà	to tire, be tired
làtà	to fetch, follow
làtềlà	to follow after
látlhá	to throw away
látlhếgá	to lose
lé	and, with (conjunctive formative)
lèàká, mà-	lie
lébá	to look at, head for
lèbàkà, mà-	affairs, matters
lèbálà, mà-	playground
lèbàlà	to forget
lèbàtí, mà-	door
lèbềlế, mà-	corn (Br.) sorghum
lébếlếlá	to expect
lèbếńtlềlề, mà-	shop, general store
lèbìtlà, mà-	grave
lèbògà	to thank, be thankful

lèbốkồsế, mà-	box
lèbồnề, dì-	lamp, lantern
lèé, mà-	egg
léfá	although
lèfátshè, mà-	world, country
lèfếếlồ, dì-	broom
lèfếlá	nothing, vanity
lèfìfì,	darkness
lèfòfá, mà-	feather
lèfòkò, mà-	word, news
lègáé, mà-	home
lègálà, mà-	coal
lègápú, mà-	watermelon
lègòdù, mà-	thief
lèínà, mà-	name
lèínồ, mềnố	teeth
lèísồ, mà-	fireplace
lèítlhồ, màtlhố	eye
lèjề, mà-	stone
léká	to try
lèkáwànà, mà-	youth, a young boy
lếkềrế, dì-	candy
lèkwálồ, mà-	letter, book
lèkwềtề, mà-	hard chunks of earth
lèkgềthồ, mà-	tax
lèlà, mà-	stomach
lèlàpá, mà-	home
lèlwàlá, mà-	grinding stone, grinding device
lèmà	to plough
léng̀	when?
lèǹtswé, mà-	word, voice
lèǹtswề, mà-	mountain

lènyálố, mà-	wedding
lènyéná, mà-	earring
lènyốrá, mà-	thirst
lèókòríbà, mà-	precipice
lèòtó, mà-	leg
lèpòdísì, mà-	police
lèrágồ, mà-	buttocks
lèrákồ, dìthákồ	stone wall
lèrátồ, mà-	love
lèràtlá, mà-	noise
léré	to bring
lèròlè, mà-	dust
lèrồlề, mà-	calf
lèrù, mà-	cloud
lèrúmồ, mà-	spear, bullet
lèrúồ, mà-	wealth
lèsàká, mà-	kraal
lèsápồ, mà-	bone
lèséà, mà-	baby
lèsèdí, mà-	a light
lèségồ, mà-	lucky, a blessing
lèsềkà, mà-	bracelet
lèsềlồ, mà-	winnowing basket
lèsómề, mà-	ten
lèsồ, dì-	spoon
lèswànà, mà-	spoon
lèswế, mà-	dirt
lèthềká, mà-	waist
lètlàlồ, mà-	skin
lètlhàbúlà	autumn

lètsàtsí, mà-	day, sun
lètsélà, mà-	cloth
lètsốgồ, mà-	arm
lètswáì, mà-	salt
lètshòrómà	fever
lò	you (pl.)
lòápí, mà-	sky
lòbàkà, mà-	time, opportunity
lòềtô, mà-	journey
lògà	to weave, plait, knit, braid
lògàdìmá, dì-	lightning
lògágà, dìkgágà	cliff
lògóŋ̀, dìkgóŋ̀	wood
lòkà	to salt, season, sweeten
lòlémè, dìtémè	tongue
lómá	to bite
lòná	you all
lònàká, dì-	horn
lònálà, dì-	nail
lốrá	to dream
lórí, dì-	truck
lwálà	to be sick

M

mààbánè	yesterday
mààbànyàné	evening
màdí	money; blood
màdílá	thick milk, sour milk
màfúrà (lèfúrà = singular, but seldom used)	fat, oil

màkàlà	to become surprised
màlồbà	some days ago
máńtágà	Monday
màǹtsíbòwá	afternoon
máng̀	who?
màrígà	winter
màsì	milk
mà thé	saliva
màtlhàtsồ	Saturday
mèlà	to ferment
mènà	to fold
mètsà	to swallow
mètsí	water
mìnà	to blow the nose
místrềsề	teacher (female)
m̀má, bó-	mother
m̀mágò, bó-	your mother
m̀máǹtsótsò, bó	hornless cow
m̀máràká, dì-	market
m̀mé	but
m̀míšènè, dì-	mission
m̀mútlà, bó-	hare
mố	in, inside (of), on (locative formative)
mòágì, bà-	builder
mòàpèì, bà-	cook
mòátlhódí, bà-	judge
m̀málà, mèbálà	color
m̀mèlè, mèbèlè	body
m̀mếrếkố, mèbếrếkố	work, job
m̀mídì, mèbídì	corn
m̀mìlá, mèbìlá	small path made by cattle
m̀mókó, mèbókó	chaff

m̀mú, mèbú	earth
m̀músí, bàbúsí	governor
m̀músố, mèbúsố	government
mòdímò	God
mòdìrì, bà-	worker
mòdísá, bà-	shepherd
módúmồ, mè-	noise
mòèng̀, bà-	visitor
mòètì, bà-	traveler, a stranger, visitor
mòfùfùtŝ̀o, mè-	sweat
mòfútà, mè-	kind
mógálà, mè-	string, wire, telegram
mògátsà, bà-	spouse, husband or wife
mògógì, bà-	church elder
mògòkgó, mè-	principal (school)
mògòmá, mè-	hoe, plow
m̀híkếlà, mèhíkếlà	a cold (with a stuffy nose)
mòhúmánègí, bà-	poor person
mòkété, mè-	feast
mòkòtí, mè-	mine
mòkótlá, mè-	bag, purse
mòkwádì, bà-	a writer
mòkwálédí, bà-	secretary
mòkgồphà, mè-	aloe
mòkgosí, me-	a loud shout
mòkgwéétsí, bà-	driver
mólálà, mè-	neck
mòlàmú, mè-	stick, billy club
mòlàódí, bà-	a ruler, district commissioner
mòlàồ, mè-	law
mòlàpồ, mè-	a creek (river)
mòlàtó, mè-	mistake

mòlèlồ, mè-	match, fire
mòlèlồ	to be hot (of temperature)
mòlèmì, bà-	farmer
mòlèmồ, mè-	medicine
mòlètlò, mè-	feast
mòlếmà	the left (side)
mòlódì, mè-	a whistling
mòlòì, bà-	a wizard or witch
mòlòmò, mè-	mouth
mòlồrà, mè-	ashes; soap
mónà	to suck
mònátè	nice
mòńná, bà-	man
mónó	here
mòǹtsànà, mè-	mosquito
mòǹwànà, mè-	finger
mònǵ, bènǵ	master, owner
mònyádí, bà-	a bridegroom
mònyádìwá, bà-	bride
mòòkámédí, bà-	director
mòòkì, bà-	nurse
mòồtlwànà, mè-	threshing sticks
mòráfè, mè-	nation, tribe, a people
mòrágồ	behind, after
mòràká, mè-	cattle post
mòrékisí, ba-	salesman
mòrềnà, bà- (also pl. màrềnà)	master, sir, chief, boss
mòrírì, mè-	hair
mòrítì, mè-	shadow
mòrồ	gravy, broth

mòrốgồ, mè-	vegetables
mòrútì, bà-	priest; teacher
mòrútwànà, bà-	student
mòrwá, bà-	a son; a southerner
mòrwádìà, bà-	daughter
mòrwár̀rế, bà-	brother; sister
mòrwéétsànà, bà-	girl
mòsádí, bà-	woman
mòsárwà, bà-	Bushman
mòsésè, mè-	dress
mòsétsánà, bà-	girl
mòsí, mè-	smoke
mòsìmá, mè-	hole in the ground
mòsímàné, bà-	boy
mòsố, mè-	morning
mòsốkố, mè-	porridge
mòsùpì, bà-	witness
mòtồgố, mè-	soft porridge
mòthò, bà-	person
mòthúsí, bà-	helper
mòtlápà, mè-	lazy person
mòtlhàńkà, bà-	slave servant
mòtlhàpé, mà-	flock (groups of animals)
mòtlhòfò	easily
mòtlhồlồ, mè-	miracle
mòtsádí, bà-	parent
mòtsè, mè-	village
mòtsòkó, mè-	tobacco
mòtshámékố, mè-	a play, game
mòtshè, mè-	pestle
mòtshégàré	midday, noon

mồmố, mèồmố	shin
ḿpà, dì-	belly
m̀pà, dì-	switch, stick
m̀phá	give me!
m̀phố, dì-	gift
mútlwá, mèbítlwà	thorn

N

nà	to fall (rain)
ná lé	to have, be with
náèné	nine
nàgà, dì-	countryside
nàkồ, dì-	time
nàmà, dì-	meat
nàmáné, dì-	calf
nàmúné, dì-	orange
nàwá, dì-	bean
nérè	to bring
néố, dì-	gift
ǹkú, dì-	sheep
ǹkgwánà, dì-	clay pot
ǹná	me
ńnà	sit, live, stay
ǹnếsề, dì-	nurse
ǹnényàné	so and so, what's-his-name
-ńnyé	little
nòká, dì-	river, spring
nósá	to give a drink
nònyáné, dì-	bird

nótlếlá	to lock
nốgà, dì-	smoke
nồnà	to become fat, get fat
ǹtàtế, bó-	father
ǹtàtếmògólò, bó-	grandfather
ǹthố, dì-	wound
ǹtlế	outside
ǹtlò, màtlò	house
ǹtlhá	point, an end
ǹtsì, dì-	fly
ǹtshà	to take out, bring out
-ǹtshò	black
ǹtsá, dì-	dog
nwá	to drink

Ng

-ǹg	(locative suffix)
-ǹg	(imperative plural suffix)
-ǹg	(relative clause suffix)
ngàkà, dì-	doctor
ngwàgá, dì-	year
ngwàná, bàná	child
ngwànyáná, bà-	girl

Ny

ǹyàà	no!
nyálá	to marry

O

ò	you
òbòlà	to peel, to bark a tree
ófìsí, dì-	office
ògòlà	to take out of fire
òkètsà	to add more to, increase
òkòmềlà	to look into or down
òlòsà	to winnow
òmòsà	to make warm
ónòrókò, dì-	petticoat
-ótlhé	all

Ô

ốmá	to dry
ốmányá	to scold
ốnálá	to get old
ồpà, diatla	to clap hands
ốrá	to warm oneself
ốtá	to be thin
ồtlànà	to strike one another
ốpếlá	to sing

P

págólólá	to take down, unload
páká	to provide water for a journey
pálámá	to ride, climb
pàlềlwà	to be unable
pàlồ, dì-	number
pàmpírì, dì-	paper

pání	to hitch (animals)
pánólólá	to unhitch
pápétlá	to crush
pàràfínè	kerosine
pàsà	pass studies
pátá	to accompany
pátélétsá	to force
pèípì, dì-	pipe
pélé	in front, first, before
pèló, dì-	heart
péò, dì-	seed
pépèré, dì-	pepper
pérékìsí, dì-	peach
pềbà, dì-	mouse
pếgá	load, hang up
pếnề, dì-	pen
pếńsềlế, dì-	pencil
pềtsánà, dì-	a foal
pídìsí, dì-	pill
pítíká	to overturn
pítíkólólá	to turn over
pítlágáná	to be crowded
pìtsá, dì-	pot
pìtsé, dì-	horse
pítsố, dì-	meeting
pódì, dì-	goat
pólếlồ, di-	composition, story
pómá	to cut hair
pósá	to post, mail

pótólógá	to surround, go around
pótsố, dì-	question
pốsồ, dì-	post office
púlà, dì-	rain
púồ, dì-	language, speech talk

Ph

phàkềlà	very early
phàmòlà	to snatch
phányá	to strike
phátà, dì-	gap, opening in hills
phàtế, dì-	a skin for sleeping on
phátlálátsá	to dismiss, disperse
phàtsà, dì-	a chip, a splinter
phàtlhà, dì-	place
phéfồ, dì-	wind
phètògồ, dì-	change
phílồ, dì-	kidney
phìmòlà	to wipe, dust
phítlhồ, dì-	burial, funeral
phòló, dì-	OK
phóthá	to flail, thresh corn
phốlồgốlồ, dì-	animal
phúmyá	to piece
phùthà	to gather, to collect
phùthềgồ, dì-	meeting
phùthòlòlà	to open, unfold, unwrap

R

ráfá	to scoop out (solid), take out (as meal)
ràgà	to kick
rálálá	to go through, pass through
rápámá	to lay down on sides only, to recline
ràpềlà	to pray
rátá	to like, love
ráyá	say, tell, mean
ré	to say, to do
rè	we
rébólá	to permit
réétsá	to listen
réísì, dì-	rice
réísìsì, dì-	horse race
rékísá	to sell
rèpìsà	to loosen
rếká	to buy
rếmà	to chop
rógá	to curse, swear
rómá	to send
ròná	us
rósèkáné, dì-	horse brush
ròtà	to urinate
rồbà	to harvest (corn)
rồbàlà	to sleep
Rồmá	Roman Catholic
rốpá	to tether
ìrá, bó-	father
ìrémògólò, bó-	grandfather, man older than father
rúlếlá	to roof a house

rúrì	truly
rútá	to teach
rwálá	wear (on head, limbs)
rwálếlá	to gather firewood

S

sàbátá, dì-	sabbath, Seventh Day Adventist church
sáèsé, dì-	size
ságà, dì-	saw
sálá	to stay
sálé, dì-	saddle
sámá	to pillow, put something under the head when sleeping for a cushion
sáńtsé	still
sátèrètágà	Saturday
sé	she/he/it is not, they are not (negative third person copula 'to be')
sèàpàrồ, dì-	garment, clothes
sèàtlà, dì-	a hand
sèbàgá, dì-	bread
sèbé, dì-	sin
sèbèdìsô, dì-	yeast
sèbétè, dì-	liver
sèbówà, dì-	threshing floor
sèbúrú	Afrikaans
sèdìbà, dì-	well, borehole
sèfàkồ, dì-	hail
sèfòfáné, dì-	plane
sèfòrá	French
ségá	to cut, slice
sègágáné	frost

sègòkgò, dì-	spider
sègồtlố, dì-	backyard
sègwánà, dì-	calabash
sègwèrè, dì-	bulb (plant)
sèhúbà, dì-	cold; chest
sèípátồ, dì-	an excuse
sèjànà, dì-	dish
sèjố, dì-	food
sèkákà, dì-	waterless country, desert
sèkámồ, dì-	comb
sèkềrếsề, dì-	cigarettes
sèkềtề, dì-	a skirt
sèkísà	to try in court
sèkóló, dì-	school
sèkótshèkárà, dì-	donkey cart
sèkốtlềlế, dì-	basin
sèkgwà, dì-	the john; forest
sèkgówà	English
sèkgwámà, dì-	purse
sèléí, dì-	sledge
sèlèmồ, dì-	summer
sèlèlồ	crying, weeping
sèlếpề, dì-	an axe
sèlótlòlò, dì-	key
sèlồ, dì-	thing
sèlwànà, dì-	something, belongings
sèńnáǹnề, dì-	thingamabob
sènố, dì-	drink
sèǹtlề	well
sèngwè, dì-	something
sényá	to damage, spoil

sèòlò, dì-	ant heap, termite hill
sèpàtếlề, dì-	hospital
sèphìrí, dì-	a secret
sèràmế	cold
sèrépé, dì-	tobacco additive
sèrómámòwá, dì-	radio
sèrótò, dì-	basket
sèsánà, dì-	stump
sèsépà, dì-	soap
sèsùpồ, dì-	a sign, signal, evidence
sètálé, dì-	stable
sèténá, dì-	brick
sètếmpế, dì-	stamp
sètófò, dì-	stove
sètúlố, dì-	chair
sèthúmyà, dì-	flower
sètlhàbí, dì-	pain in the heart
sètlhàkó, dì-	shoe
sètlhàrè, dì-	tree
sètswàlồ, dì-	door
sètshàbà, dì-	nation, tribe
sètshwàkgà, dì	a lazy person
sètshwáńtshố, dì-	picture, snapshot
sếbá	to slander, whisper, gossip
sềlà	to pick up (after falling)
síá	to leave, run
síáná	to run
síếlá	to give (liquid) reserve for, pour out for
sìlà	to grind
símólólá	to start, begin
sítwá	to be cold

sólá	to groom
sòlòfềlà	to hope, think, expect
sòmềlà	to push in, push through
sòmòla	to push out
sốńtágà	Sunday
sốphồ, dì-	soup
sùbítshì, dì	sweets, candy
súkìrí	sugar
súná	to kiss
sùpà	seven; to point
sùpèètsà	to show to (someone)
sùtà	to move away, over
swá	to die
swàbìlè	to be sorry
ša	to be burning
šápà	to beat, swim

T

tábógá	to run
tàbòlà	to heap out (carelessly), dip out with hand
táfòlế, dì-	table
tàgà	to become drunk
tákà (or tếkà)	to set (a table)
tàlá	green
tàńkì	thanks!
táńtếlá	to fasten
táńtshá	to dance
tápòlế, dì-	potato
tèbògồ	thanks

téé, dì-	tea
tèng	there
tèréná, dì-	train
tềmpà	to stamp
tíchềrế, mà-	teacher (male)
tíísá	to hold firmly; be positive, certain
tímá	be stingy; put out fire, lights
tìńg, dì-	sour porridge
tìrồ, dì-	work, job
tómồ, dì-	rein
tóná, mà-	cabinet minister
tốnà-kgólò, mà-	prime minister
tòńkí, dì-	donkey
tốrồ, dì-	a dream
tồrốpồ, dì-	town
tồtá	real, really!
túếlố	reward, payment
túkwí, dì-	scarf
túrù	expensive
twé	said

Th

tháí, dì-	tie
thátà	hard; very much, too much
thátárò	six
thàrí, dì-	sling
tháthà	wind
tháthólólá	to unwind
thékồ	a purchase, buying

thíbá	to block
thìpá, di-	knife
thótò, dì-	goods, baggage, possessions
thòthí, dì-	drop
thồbà	to break away, (of people and animals only), elope
thùbà	to break something
thúlá	to bump
thúnyá	to bloom
thútồ, di-	lesson, education
thúsá	to help

Tl

tlà	come, arrive
tlàà	will (future tense)
tlálà	full
tlàlà	hunger
tlámá	to wear; tie (e.g. bells) around the waist
tlàsé	under, underneath, ground, floor, bottom
tlàtlànà, dì-	basket
tlátsá	to fill
tlèlásè, dì-	class
tlélékí, dì-	saddle cloth
tlìsà	to bring
tlògà	to depart, leave
tlògềlà	to leave
tlòsà	to remove, rinse
tlồtlà	to discuss, converse

Tlh

tlhàbà	to prick, stab
tlhàgòlà	to weed, cultivate
tlháhúnà	to chew
tlhálè, dì-	thread (sewing)
tlhálósá	explain
tlhàpà	to wash (oneself)
tlhàtlàgànyà	to pile things on top of one another
tlhàtlhềlà	to keep in
tlhátlhóbá	to examine
tlhàtswà	to wash (something)
tlhế	please!
tlhóáfálà	to be serious
tlhókófátsá	to torment
tlhòtsà	to be lame, to limp
tlhồbồlồ, dì-	gun
tlhốgố, dì-	head
tlhốkốmếlá	to care for (animals)
tlhồkà	to lack, to need
tlhốlá	to spend the day, pay a visit
tlhồphà	to arrange, choose
tlhồtlhà	to strain a liquid

Ts

tsálá, dì-	friend
tsàmàyà	to go, walk
tsáyá	take
tsèlà, dì-	way, road
tsényá	to hold, put in

tsềbế, dì-	ear
tsếná	to come in, enter
tsếnwà	to be mad
tsídídí	cold
tsìlè	have come (perfect of tlà)
tsìsà	to bring
tsítsíbósá	to refresh, revive (a fainting or stunned person)
tsógá	to rise, wake up
tsómá	to hunt
tswà	to come from, out
tswàlà	to close, seal
tswềềtswềề	please!
tswềlềlà	to progress, improve
tswềlồpèlè	progress

Tsh

tshábá	to be afraid, fear, flee
tshámékà	to play
tshásá	to spread, smear (something on something or someone)
tshèlà	to live; cross river
tshềgà	to laugh
tshềkồ	a case in court
tshê̇là	to pour
tshếpá	to trust
tshìkìnyà	to shake (something solid)
tshìlồ, dì-	grinding stone, grinding device
tshímò, màsímò	field
tshípì	Sunday

tshípì, dì-	bell; iron
tshólá	to have, hold
tshólétsá	to lift up
tshòlògà	to be spilled
tshwáná	to be alike, resemble
tshwárá	hold, grab, catch
tshwánétsé	ought to
tshwènyà	to bother, worry someone

U

útlwá	to listen, hear, understand
útlwàbòtlhókò	to be sorry
ùmàkà	to mention

W

wà	to fall
wềná	you
wáirì, dì-	wire
wátshè, di-	watch

Y

yá	to go

Vocabulary

A

able, to be	kgồnà
accident	kotsì, dì-
accompany, to	pátá
add more to, to	ɔ̀kètsà
adjudge, to	átlhɔ́lá
affair(s)	lèbàkà, mà-
afraid, to be	tshábá
Afrikaans	Sèbúrú
after	mɔ̀rágồ gá
afternoon	màǹtsíbɔ̀wá
again	gápề
age, to	ốnálá
airplane	sèfɔ̀fáné, dì-
alike, to be	tshwáná
all	-ótlhé
all (of people)	bótlhé
aloe, an	mɔ̀kgồphà, mè-
also	gapê
although	léfá
Anglican, an	cháchè, mà-
anger	bɔ̀gálè, mà-
angry, to be	gáléfá
animal (hoofed)	phốlồgốlồ, dì-
annoy, to (someone or something)	tshwènyà
ant heap	sèɔ̀lɔ̀, dì-
answer, to	árábá
appear, to	bónálá

apple	ápòlế, dì-
arrange, to	tlhồphà
arrive, to	gồrồgà or fìtlhà
arm, an	lètsốgồ, mà-
as, like	jáàkà
ashes	mòlồrà, mè-
ask, to (a question)	bótsá
ask, to (beg, request)	kòpà
at	kwá
autumn	gwètlá or lètlhàbúlà
axe, an	sèlếpề, di-

B

baby, a	lèséà, mà-
backyard	sègồtlố, dì-
bag, a	mòkótlá, mè-
baggage	thótò, dì-
ball	bốlồ, dì-
bank	báǹká, dì-
basin (large)	sèkốtlềlế, dì-
basin	béisànè or béisềnề, dì-
basket	tlàtlànà, dì- or sèrótò, dì-
bead	sèbàgá, dì-
bean	nàwá, dì-
beat, to (something)	šápá
beat, to (in competition)	gáísá
beauty	bóńtlề
bed	bòláò, mà-

beer	bòjàlwá, mà-
behind	mòrágô, gá
belch	kgòbòlà
believe, to	dìmềlà
bell	tshípì, dì-
belly	ḿpà, dì-
bend, to (something)	kồnà
better, to be	bòtòkà
bicycle	báésékélé, dì-
bind, to	fápá or ítlámá
bird	nònyáné, dì-
bite	lómá
black (adj.)	-ǹtshò
blackness	bòǹtshò
blanket	kòbồ, dì-
block, to	thíbá
blood	màdí
bloom, to	thúnyá
blouse	bòláòsé, mà-
blow, to (the nose)	mìnà
body	m̀mèlè, mèbèlè
boil, to	bèlà
bone	lèsápồ, mà-
book	búká, dì-
bonehole, a	sèdìbà, dì-
borrow, to	ádímá
bother, to	tshwènyà
bottle	bốtlồlố, dì-
bowels	màlà

bowl	béísànè, dì-
box	lèbốkồsế, mà-
boy	mòsímàné, bà-
boys' circumcision ceremony	bògwềrá
bracelet	lèšèkà, mà-
braid, to	lògà
brain	bòbồkố, mà-
bread	bòrốthồ, mà-
break away, to	thồbà
break, to (something)	thùbà, rôba
breathe, to	hềmà
bride	mònyádìwá, bà-
bridegroom	mònyádí, bà-
bride price	bògádì, mà-
bridge	bòrógb̀, mà-
brick	sèténá, dì-
bring, to	tlìsà or tsìsà
bring, to	néré or léré
bring out, to	ǹtshà
broadcast, to (seeds for example)	gásá
broom	lèfếếlồ, dì-
bucket	ếmếrề, dì-
build, to	ágá
builder	mòágì, bà-
building	kágồ, dì-
bulb (plant)	sègwèrè, dì-
bump, to	thúlá
burn, to	físá
burning, to be	šá
burial	phítlhồ

burp, to	kgòbòlà
bus	bésè, dì-
Bushman	lè-/mòsárwà, mà-/bà-
but	m̀mé félá or m̀mé
butter	bốtồrố, dì-
buy	rếká
by	ké

C

cabinet minister	tóná, mà-
cafe	khéfí, dì-
calabash	sègwánà, dì-
call, to (someone)	bítsá
called, to be	bídíwá
calf	nàmáné, di-
calf	lèrồlề, mà-
can (be able)	ká
candy	lếkềrế, dì-
candy	sùbítshì, dì-
capable of, to be	kgồnà
care for, to	tlhốkốmếlá
carry, to (on the back)	bềlềgà
case in court	tshềkồ, dì-
cat	kátsé, dì-
catch, to	tshwárá
cattle path	m̀mílá, mèbìlá
cattle post	mòràká, mè-
certain, to be	tíísá
chaff	m̀mókó, mèbókó
chair	sètúlố, dì-

chalk	chốkồ, dì-
change	phètògồ, dì-
cheap, to be	chípì
chest	sèhúbà, dì-
chew, to	tlháhúmá
chicken	kgógò, dì-
chief	kgósì, màgósì
chief's courtyard	kgốtlà
child	ngwàná, bàná
chip (of wood)	phàtsà, dì-
choose, to	tlhồphà
chop, to	rếmá
chop wood, to	fàtsà
chunks of earth	lèkồtê, màkồtề or lèkwềtề, mà-
church	kếrềkế, dì-
church elder	mògógì, bà-
cigarette	sèkềrếsề, dì-
cinema	báésèkốpồ, dì-
clap hands, to	ồpà (diatla)
class	galásè, dì-
cliff	lògágà, dìkgágà
close, to	tswàlà
cloth	lètsélà, mà-
cloth	khàì, dì-
cloud	lèrù, mà-
coal	lègálà, mà-
coat	jásè, dì-
coffee	kófí
cold, a (with a stuffy nose)	m̀híkếlà, mèhíkếlà

cold, a (with a cough)	sèhúbà, dì-
cold, to be (temperature, weather)	sèràmề *or* tsídídì
cold, to feel (of a person)	sítwá
collect, to	phùthà
color	m̀málà, mèbálà
comb	sèkámồ, dì-
come, to	tlà
come from, out	tswà
come (perfective)	tsìllè
come down from, to	fòlògà
come in!	tsếnà
composition	pólếlồ, dì-
converse, to	tlồtlà
cook, a	mòàpèì, bà-
cook, to	àpàyà
co-op store	kòpòrásì, dì-
corn	m̀mídì, mèbídì
corner	húkú, dì- *or* khốná, dì-
correct, to	kốrếká
country	lèfátshè, mà-
countryside	nàgà, dì-
cow	kgòmó, dì-
creek, a	mòlàpồ, mè-
crowded, to be	pítlágáná
crush, to	pápétlá
crying	sèlèlồ, dì-
cultivate, to	tlhàgòlà
cup	kópì, dì-
cupboard	khábồlố, dì-
curse, to	rógá

cushion, to	sámá
cut (in half as melons and squash)	dìbòlà
cut hair	pómá
cut, to (with scissors or knife)	ségá
cut, to (oneself)	ítshégá
cut off	kgáólá

D

damage, to	sényá
dance, to	bíná or táńtshá
darkness	lèfìfì, dìphìfì
daughter	mòrwádìà, bà-
day	lètsàtsí, màlàtsí
decide, to	átlhólá
delay, to	díếgà
depart, to	tlògà
desert	sèkákà, dì-
desire, to	èlètsà
die, to	swá
dig, to	ềpà
dip out, to (with hand)	tàbòlà
director	mòòkámédí, bà-
dirt	lèswế, mà-
disappointed, to be	swàbìlè
discuss, to	tlồtlà
dish	sèjànà, dì-
dismiss, to	phátlálátsá
disperse, to	phátlálátsá
district commissioner	mòlàódì, bà-
doctor	ngàkà, dì-
doctor, to	àlàfà

dog	ǹtšá, dì-
donkey	tònkí, dì-
donkey cart	sèkótshèkárà, dì-
door	lèbàtí, mà- or sètswàlồ, dì-
doorway	kgồrố, dì-
dormitory	dómétìrí, dì-
dream, to	lốrá
dream, a	tốrồ, dì-
dress, to	àpàrà
dress, a	mòsésè, mè-
drink	sènố, dì-
drink, to	nwá
drive, to	kgwèètsà
driver	mòkgwéétsí, bà-
drop, a	thòthí, dì-
drug store	khémìst, dì-
drunk, to become	tàgà
dry up, to	ốmá
dust	lèròlè, mà-
dust, to	phìmòlà

E

ear	tsềbế, dì-
earring	lènyéná, mà-
earth	ǹmú, mèbú
earth, chunks of hard	lèkwềtề, mà- or lèkồtề, mà-
ease, easiness	bónốlồ
easily	mòtlhòfò
east	bòtlhàbàtsàtsí

eat, to	já
education	thútồ, dì-
egg	lèé, mà-
eight	éìtí
elope, to	thồbà
end, an	ǹtlhá, dì-
English	sèkgóà
entirely	gótlhé
envelope	émfèlốpồ, dì-
escape, to	fálólá
evening	mààbányàné
everything	gótlhè-gótlhè
evidence	sèsùpồ, dìtshùpồ
examine, to	tlhátlhóbá
excel, to	gáísá
excuse, an	sèìpátồ, dì-
excuse me!	ìntshwárếlề
expect, to	sólófélá or lébếlếlá
expensive	túrù
explain, to	tlhálósá
extinguish	tímá
eye	lèítlhồ, màtlhố

F

fall, to (of rain)	nà
fall down	wà
far	kgákálà
farmer	mòlèmì, bà-
fast	ká pèlế or ká bònàkồ

fasten, to	táńtếlá
fat	màfúrà
fat (adj.)	kìmà
fat, to become	nồnà
father	ìrá, bó- or ǹtàtế, bó-
feast	mòkété, mè- or mòlètlò, mè-
feather	lèfòfá, mà-
feed, to (an animal)	fếpà
ferment	mèlà
fetch, to (water)	gà
fever	lètshòrómà, mà-
few days ago, a	màlồbà
field	tshímò, màsímò
fill, to	tlátsá
file	mòlèlồ, mè-
find, to	fìtlhềlà
finger	mònwànà, mè-
finish	fétsá
fire, to make	bèsà
fireplace	lèìsồ, mà-
first	pélé
flame, a	kgábò, dì-
flock (group of animals)	mòtlhàpé, mà-
flour	bùpé, mà-
flower	sèthúmyà, dì-
fly, a	ǹtsì, dì-
fly, to	fòfà
foal, a	pềtsánà, dì-
fodder	fúrú, dì-
fold, to	mènà

follow, to	làtà
follow after, to	làtềlà
food	sèjố, *dì*-
force, to	pátélétsá
forget, to	lèbàlà
forest	*sè*kgwà, *dì*-
fork	fórồtlhố, *dì*-
French	*sè*fòrá
Friday	Lábòtlhánó *or* Fréítàgà
friend	tsálá, *dì*-
front of, in	pélé gá
frost	*sè*gágáné
full, to be	tlálá
funeral	phítlhồ, *di*-

G

game, a	*mò*tshámékố, *mè*-
gap	phátà, *dì*-
garment	*sè*àpàrà, *dì*-
gather (firewood)	rwálếlá
gather, to (together)	phùthà
get up, to (in the morning)	tsógá
gift	néố, *dì*- *or* m̀phố, *dì*-
girl	*mò*sétsánà, *bà*-
girls' initiation school, ceremony	*bò*jàlé
give, to	fá
give me!	m̀phá
give a drink, to	nósá
glass	gàlásè, *dì*-

go, to	yá
gone	ìlè
go around to the other side	pótólógá
go for a walk	tsàmàyà
goat	pódì, dì-
God	Mòdímò
gold	gàútá, dì-
gossip, to	sếbá
govern	búsá
government	m̀músố, mèbúsố
governor	m̀músí, bàbúsí
grab, to	tshwárá
grandfather	ǹtàtếmògólò, bó- or r̀rémògólò, bó-
grandmother	m̀mémògólò, bó-
grass	bòjàng, mà-
grave, a	lèbìtlà, mà-
gravy	mòrồ, mè-
green	tàlá
greenness	bòtàlá
grind, to	sìlà
grinding device	lèlwàlá, mà-
grinding stone	ṭshìlồ, dì-
groom, to	sólà
ground	fáàtshè
guinea fowl	kgákà, dì-
gun	tlhồhôlồ, dì-

H

hail	sèfàkồ, dì-
hair	mòrìrì, mè-

hammer	hámòré, dì-
hand, a	sèàtlà, dì-
hang up, to	pếgá
happy, to be	ìtúmếlá
hard	thátà
hare	m̀mútlà, mèbútlà or m̀mútlà, bòmmútlà
harvest, to (corn)	rồbà
hat	hútshé, dì-
head	tlhốgố, dì-
head for, to	lébá
healed, to become	fốlá
hear, to	útlwá
heart	pèló, dì-
hello!	dùmềlà
help, to	thúsá
helper, a	mòthúsí, bà-
herd, to	dísá
hey!	héèlà
hit, to (someone)	bètsà
hitch up, to (animals)	páná
hoe	mògòmá, mè-
hold, to	tshólá
hold firmly, to	tíísá
hole in the ground	mòsìmá, mè-
home (birthplace)	lègáé, mà-
home (homestead)	lèlàpá, mà-
home, my (birthplace)	gá-ètshó
home, your	gáènó
home, his	gá-gàbố
home, our	gá-ròná
home, (pl.) your	gá-lòná
home, their	gá-bồnế

hope, to	sólófélá
horn	lònàká, dì-
horse	pìtsé, dì-
horse race	réìsìsì, dì-
horse brush	róśèkáné, dì-
hospital	sèpàtếlề, dì-
hot, to be (from weather)	mòlèlồ
hotel	hòtếlề, dì-
house	ǹtlò, màtlò
how?	jáǹà
humble, to	kòkòbètsà
hunger	tlàlà
hunt, to	tsómá
hurry (to be in a)	ìtlhágánélá

I

I	kè
improve, to	tswềlềlà
impudent, to be	ìkgáńtshá
increase, to	òkètsà
inform, to	ìtsísé
inheritance, an	bòswá
initiation school for boys	bògwềrá
initiation school for girls	bòjàlé
ink	ếnkế, dì-
invite, to	lálétsá
iron	tshípì, dì-
is it so that...?	a
it is said that....	gátwè

J

jacket	bákí, dì-
January	fèrìkgóng̀
jive, to	jáífá
job	m̀mếrếkố, mèbếrếkố or tirố, dì-
journey	lèềtồ, mà-
journey, to set out on a	bólólá
judge	mòátlhốdí, bà-

K

keep, to	bólóká
keep in, to	tlhàtlhềlà
kerosene	pàràfínè, dì-
key	sèlótlòlò, dì- or sèlótlềlề, dì-
kick, to	ràgà
kidney	phílồ, dì-
kill, to	bóláyá
kind (sort)	mòfútà, mè-
kiss, to	súná
kitchen	kíchí, dì-
kneel, to	khùbàmà
knit, to	lògà
knock knock!	kókó
know, to	ítsé
kraal	lèsàká, mà-
knife	thìpá, dì-

L

lack, to	tlhồkà
lamp	lèbồnề, dìpồnề
language	púồ, dì-

later on	kgáńtèlế
laugh, to	tshềgà
law	mòlàồ, mè-
lay down on sides only, to	rápámá
lazy person	sètshwàkgò, dì- or mòtlápà, mè-
leave, to (stop doing something)	tlògềlà
leave, take off	ếmếlếlá
leave, to (move away)	tlògà
left, the	mòlếmà
leg	lèòtó, mà-
lesson	thútồ, dì-
let (horative marker)	a-
letter	lèkwálồ, mà-
lie	lèàká, mààká
lies, to tell	àkà
lie down, to	lálá
life	bòtshélồ
lift up, to	tshólétsá
light	lèsèdí, mà-
lightning	lògàdìmá, dì-
like (for example)	jáàkà
like, love, to	rátá
limp, to	tlhòtsà
listen, to	réétsá
little	-ńnyé
little bit, a	gólégòńnyè
live (stay)	ńnà
live, to (be alive)	tshélá
liver	sèbétè, dì-
load, to	pếgá
lock, to	nótlếlà

lodge, to (spend the night)	lálá
long ago	bògólògóló
look at, to	lébá
look for, to	bàtlà
look into or down, to	òkòmềlà
loosen	rèplsà
lose, to	látlhếgá
love	lèrátồ, mà-
lucky	lèségồ, mà-

M

mad, to be	tsếnwá
mail, to	pósá
make, to	dìrà
man	mòńná, bà-
market	m̀máràká, dì-
marry, to (of a man)	nyálá
marry, to (of a woman)	nyálwá
master	mòńg, bèng
match, a	mòlèlồ, mè-
matter(s)	lèbàkà, mà-
maybe	gòngwé
mean, to	ráyá
meat	nàmà, dì-
medicine	mòlèmồ, mè-
meet, to	kồpànà
meeting	pítsố, dì- or phùthềgồ, dì-
mention, to	ùmàkà
merchant	mòrékisí, bà-

midday	mòtshégàré
middle, in the	fá gàvé
milk	màšì
milk, thick; sour milk	màdílá
milk, to (an animal)	gámá
mine	mòkòtí, mè-
miracle	mòtlhồlồ, mè-
miss, to	fòsà
mission	m̀míšènè, dì-
mistake	mòlàtó, mè-
mistake, to make a	fòsà
Monday	máńtàgà
monkey, a	kgábò, dì-
month	kgwèdí, dì-
morning	mòsố, mè-
mortar, a	kika, dì-
mosquito	mòǹtsànà, mè-
mother	m̀má, bó-
mold, to	bópá
mountain	lèǹtswề, mà-
mouse, a	pềbà, dì-
mouth	mòlòmò, mè-
move away, to; move over	sùtà
move, to (place of residence)	fúdúgá
movies, cinema	báésèkốpồ, dì-
much, so	kàló

N

nail	lònálà, dì-
name	lèínà, mà-
namely	èbòńg

nation	sètshàbà, dì- or mòráfè, mè-
near	gàúfì
neck	mólálà, mè-
need, to	tlồkà
needed (state of being)	bòtlhồkwá
news	kgáǹg, dì-
newspaper	kồrántá, dì-
nice	mònátè
night	bòsigò, mà-
nine	náènè
no	ǹyàà
noise	lèràtlá, mà- or módúmồ, mè-
north	bòkòné or bòtshékà
not	gà
now	jáànóǹg
number	pàlồ, dì-
nurse	mòòkì, bà- or ǹnếsề, dì-

O

of (possessive particle)	-à
office	ófìsí, dì-
often	gàńtsì
oh really!	èhé
oil	màfúrà
old (adj.)	-kgólògóló
once only	gàngwè fếlà
only	fếlá
open, to	bùlà
open, to (uncover)	khùrìmòlà
opportunity	lòbàkà, dìpàkà or lòbàkà, mà-

or	kànà
orange	nàmúné, dì-
ought to	tshwánétsé
outside	ǹtlế
overturn, to	pìtìkà
ox	phòló, dì-

P

pain	bòtlhókò, mà-
pain (in the heart)	sètlhàbí, dì-
painfulness	bòtlhòkò
pail	bòlếkáné, mà-
paper	pàm̀pírì, dì-
parent	mòtsádí, bà-
pass, to	fétá
pass (studies)	pàsà
pass through	rálálá
pay, to	dúếlá
pay a visit, to	tlhốlá
payment	túếlố
peach	pérékisí, dì-
peas	bóńkisì, dì-
peel, to	òbòlà
pen	pếnề, dì-
pencil	pếńsềlế, dì-
pepper	pépèré, dì-
perhaps	gòngwé
permit, to	rébólá
person	mòthò, bà-

pestle	mòtshè, mè-
petticoat	ónòrókò, dì-
phone, to	fóúná
pick up, to (after falling)	sềlà
picture	sètshwáńtshố, dì-
pierce, to	phúnyá
pig	kòlòbề, dì-
pile things (on top of one another)	tlhàtlàgànyà
pill	pídìsí, dì-
pillow, to (put something under head when sleeping)	sámá
pipe	pèípì, dì-
place	fèlồ, mà- or phàtlhà, dì-
plane	sèfòfáné, dì-
play, a	mòtshámékố, mè-
play, to	tshámékà
playground	lèbálà, mà-
please!	tswềềtswềề or tlhế
plough, a	mògòmá, mè-
plough, to	lèmà
point, a	ǹtlhá, dì-
point, to	sùpà
police	lèpòdísì, mà-
poor person	mòhúmánègi, bà-
porridge	bògốbề, mà- or mòsốkố, mè-
porridge, soft	mòtồgố, mè-
porridge, sour	tìnǵ, dì-
positive, to be	tiisá
possessions	thótò, dì-
post, to	pósá

post office	pốsồ, dì-
pot	ǹkgwánà, dì- or pìtsá, dì-
potato	tápòlế, dì-
pour	tshềlà
pour out for (someone)	síếlá
praise, to	bàkà
pray, to	ràpềlà
precipice	lèókòríbà, mò-
prepare, to	báákányá
prepare, to (a bed)	àlà
presently (by and by)	kgáńtèlế
prick, to	tlhàbà
priest	mòrútì, bà-
prime minister	tónà-kgólò, mà-
principal (school)	mògòkgó, mè-
probably	èkèté
progress	tswềlồpèlè, dí-
progress, to	tswềlềlà
provide water for a journey, to	páká
pull, to	gốgá
purchase, a	thékồ, dì-
purse	sèkgwámà, dì- or kgètsánà, dì- or mòkótlá, mè-
push in, through, to	sòmềlà
push out	sòmòlà
put (down), to	báyá
put (something) in	tsényá
put out, to (fire, lights)	tímá

Q

quickness	bònàkồ
quiet, to be	dìdímálá
question	pótsố, dì-

R

radio	sèrómámòwá, dì-
rain	púlà, dì-
read, to	bàlà
read for, to (someone)	bàlềlà
ready, to get	báákányá
real, really	tồtá
receive, to	àmògềlà
recover, to	fốlá
refuse, to	gáná
rein	tómồ, dì-
remain behind, to	sálá
remove, to	tlòsà
repeat, to	bóếlếlá
reserve (something) for someone, to	siếlá
rest, to	íkhútsá or ítápólósá
return, to	bóá
return to, to	bóếlá
revive, to	tsitsíbósá
reward, a	túếlố, dì-
rice	réísì, dì-
rich, to get	húmá
ride	pálámá
rinse, to	tlòsà

rise, to	tsógá
river	nòká, *dì*-
road	tsèlà, *dì*-
roar, to	dìmà
roast, to	gádíká
Roman Catholic, a	rồmá, *mà*-
roof a house, to	rúlếlá
rub, to	kgòbbòlà
rule, to	búsá
rule oneself, to	ípúsá
run, to	síáná *or* tábógá
run away, to	síá

S

saddle	sálé, *dì*-
saddle, to	bèlèsà
saddle cloth	tléléki, *dì*-
saliva	*mà*thé
salt	*lè*tswáì, *mà*-
Saturday	mà̀tlhàtsô *or* sátèrètágà
save, to	bólóká
saw	ságà, *dì*-
say, to	ré *or* ráyá
said, to be	twé
scarf	túkwí, *dì*-
school	*sè*kốlố, *dì*-
scold, to	ốmányá
seal, to	tswàlà
season, to	lòkà

secret, a	sèphìrí, dì-
secretary	mòkwálédí, bà-
see, to	bốná
seed	péò, dì-
self governing, to be	ípúsá
sell, to	rékísá
send, to	rómá
serious, to be	tlhóáfálá
servant	mòtlhàńkà, bà-
set a table, to	táká or tếká
seven	sùpá
shadow	mòrítì, mè-
shake, to (something solid)	tshìkìnyà
sharpness	bògálè
shawl	jálé, dì-
shear, to (wool)	kùtà
sheep	ǹkú, dì-
shepherd	mòdísá, bà-
shin	mồmố, mèồmố
shirt	hếmpề, dì-
shoe	sètlhàkó, dì-
shop	lèbếntlềlề, mà-
short (adj.)	-khútshwàné
shout	mòkgósì, mè-
show, to	kgàǹtshà or bóńtshá or sùpètsà
shriek, to	dúdúétsá
sick, to be	lwálá
sickness	bòlwétsè, mà-
sign, signal	sèsùpồ, dì-
sin	sèbé, dì-

sing, to	ốpếlá
sit, to	ńnà
six	thátárò
size	sáèsé, dì-
skin	lètlàlồ, mà-
skin, to	bùà
skin mat, a (for sleeping on)	phàtế, dì-
skirt, a	sèkềtề, dì-
sky	lòápí, mà-
slander, to	sếbá
slave	mòtlhàńkà, bà-
sledge	sèléí, dì-
sleep	rồbàlà
slice, to	ségá
sling	thàrí, dì-
slowness	bònyà
slowly	ká bònyà
smear, to (to plaster)	dílá
smear, to (on someone or something)	tshásá
smoke	mòsí, mè-
smoke, to	gốgá
something	sèlwànà, dì-
snake	nốgà, dì-
snatch, to	phàmòlà
so	jáló
so and so	m̀ményàné
soap	mòlồrà, mè- or sèsépà, dì-
soft, to be	bòlềtà
son, a	mòrwá, bà-
sorghum	lèbềlế, mà-

sorry, to be	útlwà bòtlhókò
soup	sốphồ, dì-
south	bòrwá
sow, to (seeds)	jálá
spare, to	bábálếlá
spear	lèrúmồ, mà-
speech	púồ, dì-
speed	bònàkô
spend the day, to	tlhốlá
spend the night, to	lálá
spider	sègòkgò, dì-
spilled, to be	tshòlògà
splinter, a	phàtsà, dì-
spoon (for stirring)	lèsồ, dì-
spoon (for eating)	lèswànà, mà-
spouse	mògátsà, mè-
spread, to (something)	tshásá
stab, to	tlhàbà
stable	sètálé, dì-
stamp	sètếmpế, dì-
stamp	tềmpà
stand, to	ếmá
start, to	símólólá
stay, to	sálá
stick	mòlàmú, mè-
stingy, be	tímá
stockings	kàúsù, dì-
stomach	lèlà, mà-
stone	lèjầ, mà-
stone wall	lèrákô, dìthákồ

stoop over, to	nàmà
stop, to	ếmá
story	pólèlố, dì-
stove	sètófò, dì-
strain a liquid, to	tlhòtlhà
stranger, a	mòètì, bà-
strike, to	phánya
strike one another, to	ồtlànà
string	mógálà, mè-
study, a	thútồ, dì-
study, to	ìthútá
student	mòrútwàná, bà-
stump	sèsánà, dì-
suck, to	móná
sugar	súkìrí, dì-
summer	sèlèmồ, dì-
sun	lètsàtsí
Sunday	tshípì or sốntágà
sunrise	bòtlhàbàtsàtsí
sunset	bòphìrìmàtsàtsí
surpass, to	gáisá
surprised, to become	màkàlà
surround, to	pótólógá
swallow, to	mètsà
sweat	mòfùfùtsồ, mè-
sweater	jèsí, dì-
sweep, to	fếếlá
swim, to	šápá
switch, a (small tree branch)	m̀pà, dì-

T

table	táfòlế, dì-
talk, to	búá
take (something)	tsáyá
take along, to	ìsà
take down, to	págólólá
take out, to	ǹtshà
take out, to (as meal from a sack)	ráfá
take out of fire, to	ògòlà
tame	bòkgwábò
tax	lèkgềthồ, mà-
tea	téé, dì-
teacher (female)	mistrèsè
teacher (male)	tichềrế, mà-
teacher	mòrútì, bà-
teach, to	rútá
teeth	lèínồ, mềnó
tell, do	ráyá
tell, to	bólếlá
tell to, to	bólếlếlá
ten	lèsómề, mà-
tender, to be	bòlềtà
termite hill	sèòlò, dì-
tether, to	rốpá
tie	tháí, dì-
tie, to	bốfá or ìtháthá or fìmềlà
time	nàkồ, dì- or lòbàkà, mà-
tire, to	làpà
tobacco	mòtsòkó, mè-
tobacco additive	sèrépé, dì-

today	gómpìènó
tomorrow	ká mòsố
tongue	bòlémè, dìtémè
top of, on	gòdímò
torment, to	tlhókófátsá
town	tồrốpồ, dì-
translate, to	fètòlềlà
train	tèréná, dì-
tree	sètlhàrè, dì-
trousers	bòrókgwé, mà-
truly	rúrì
truck	lórí, dì-
trust, to	tshếpá
truth	bòámmáàrúrì
try, to	lékà
try a case in court, to	sèkísà
throw away, to	látlhá
Tuesday	lábóbèdí
turn something over, to	pítíkólólá
thanks!	tèbògồ or tàńkì
thankful, to be	lèbògà
that (relative conjun)	gòrè
there	tèng
thief	lègòdù, mà-
thin, to be	ốtá
thing	sèlồ, dì-
thingamabob	sèḿnáǹnê, dì-
think, to	ákányá
think, to (be of an opinion)	gópólá
think, to (know)	sólófélá

thirst	lènyốrá, mà-
thirsty, to become	kgálếgà
thorn	mútlwá, mèbútlwá
thread (sewing)	tlhálè, dì-
thresh, to (corn)	phóthá
threshing floor	sèbówà, dì-
threshing sticks	mòồtlwànà, mè-
Thursday	lábónế

U

unable, to be	pàlềlwà
unbend, to	kònòlòlà
under	tlàsé
understand, to	útlwá
undress, to	àpòlà
underpants	bếnế-bòrókgwé, dì-
unfold, to	phùthòlòlà
unhitch, to	pánólólá
unload, to	bèlèsòlòlà
unwrap, to	phùthòlòlà
untie, to	bófólólá *or* hùmòlòlà
unwind	tháthólólá
urinate, to	ròtà

V

vaccinate, to	ếntá
vanity	lèfếlá, mà-
vegetables	mòrốgồ, mè-
very early	phàkềlà
village	mòtsè, mè-

visit, to	ềtà
visit (a sick person)	lekola
visitor	mòèngì, bà-

W

wagon	kólóì, dì-
waist	lèthềká, mà-
wait!	ìkétlé
wake up, to	tsógá
walk, to go for a	tsàmàyà
walk half way home, to	buladisa
want, to	bàtlà
warm, to make	òmòsà
warm oneself, to	ốrá
warmness	bòthìthồ
wash, to (a person)	tlhàpà
wash (a thing)	tlhàtswà
watch	wátshà, dì-
water	mètsí
watermelon	lègápú, mà-
weakness	bòkòwà
wealth	lèrúồ, mà-
wear, to (loosely around the waist)	tlámá
wear (on trunk of body)	àpàrà
wear (on extremities)	rwálá
weave, to	lògà
wedding	lènyálố, mà-
Wednesday	lábòràrò

weed, to	tlhàgòlà
week	béké, di-
weeping	sèlèlô, di-
weight	bòkètè
well	sèǹtlê
well, a	sèdibà, di-
west	bòphirimàtsàtsi
wet, to get or be	kólóbá
will (future tense)	hàà
wind	phéfò, di-
wind, to	tháthá
winnow, to	òlòsà
winnowing basket	lèsèlô, mà-
winter	màrigà
wipe, to	phìmòlà
wire	wáiri, di-
wisdom	bòtlhálè
witch, a	mòlòi, bà-
witchcraft	bòlòi
with	lé
with (by means of)	ká
witness	mòsùpi, bà-
what?	èng
wheat	kòròng
when	fá
when?	léng
where?	káè
which?	-éfè
whistling, a	mòlódi, mè-
whiteness	bòswèú
who?	máng

woman	mòsádí, bà-
wonder, a	kgákgámátsồ, dì-
wood	lògóng̀, dìkgóng̀
wool	bòwá, mà-
word	lèfòkò, mà- or lèǹtswé, mà-
work	tìrồ, dì- or m̀mếrếkố, mèbếrếkố
work, to	bếrếká
worker, a	mòdìrì, bà-
work for, to (someone)	dìrềlà or bếrếkếlá
world	lèfátshè, mà-
wound	ǹthố, dì-
wrap up, to	lápá
write, to	kwálá
writer, a	mòkwádì, bà-

Y

yard	járàtá, dì-
year	ngwàgá, dì-
yeast	sèbèdìsồ, dì-
yes!	eé
yesterday	mààbánè
youth	lèkáwànà, mà-

I BASIC DRILL TECHNIQUE

For the Language Instructor:

Setswana has many sounds which are unfamiliar to the English speaker. Some, like the "ejectives" (p, t, k, tl, ts), are obviously very different from English; but others, like the vowels and many of the consonants, seem (to the English speaker) to be similar to English sounds. But these sounds are not the same, as your Setswana ear will quickly tell you when your students use English sounds in Setswana words. These pronunciation exercises are provided to assist you to teach your students an accurate pronunciation of Setswana.

The skills of production and recognition are both essential in the learning of good Setswana pronunciation. The following order of drill activities is suggested for learning these skills:

a) Discrimination drills (to develop the recognition skill), using the contrastive pair exercises (below)

b) Production drills (see below)

The contrastive pair sets from section 3 can be used in several different exercise modes:

For recognition / discrimination:

1. Using one of the contrastive pair set lists, have the students listen to your pronunciation of column 1. (Say the word 3 or 4 times)

2. Have the students listen to your pronunciation of column 2. (Again saying the word 3 or 4 times)

3. Have your students listen to your pronunciation of matched pairs from the two columns.
   T(teacher): pala, phala

4. Test the students' ability to discriminate between the column 1 and the column 2 word by giving them words randomly from columns 1 and 2 and having them respond with "1" or "2".

	Cue		Response			Verification
e.g.	T(eacher):	pala	S(tudent):	"1"	T:	"correct", "1"
	T(eacher):	phala	S(tudent):	"2"	T:	"correct", "1"
		etc.				

5. If the above drill (4) proves too difficult, an additional discrimination drill can be created by placing the matched pairs into a drill setting of the same-differnet type:

Cue	Response	Verification
T: pala, pala	S: same	T: pala, pala, same
T: pala, phala	S: different	T: pala, phala, different
T: phala, phala	S: same	T: phala, phala, same
T: phala, pala	S: different	T: phala, pala, different

The "verification" step, in which the teacher repeats the "question" and then gives the correct answer after the student response, is a necessary part of the testing procedure, but it also re-inforces the students' learning. The student response for these drills is most valuable if individual and done randomly.

For Production:

6. Have the students imitate you in the following manner:

T: pala (model)	S: pala (imitation)
T: pala (verification)	S: pala (imitation)

This is the most basic form of mimicry practice, and it will be referred to as "double repetition". Students should participate on both an individual and group basis.

a) Use one example from column "1" in this manner.

b) Use the corresponding example from column "2" in this manner.

c) Use both examples from column "1" and "2" alternatively in this manner.

7. Have the students imitate your pronunciation of the minimal pairs from columns 1 and 2 in "single repetition":

T: pala	S: pala
T: phala	S: phala

An alternative way of drilling these is as follows:

T: pala, phala	S: pala, phala

TO THE STUDENT:

The words in the pronunciation exercises have been chosen for their special usefulness in acquiring a good pronunciation of Setswana.

Many of these words are not the ones you need in your early Setswana conversation. Hence it is suggested that you make no special effort to learn the meanings in the following pronunciation exercises. Their usefulness at this point in your language development is for pronunciation, not communication.

II Discussion of Individual Problems

EJECTIVE vs. ASPIRATE

Production of p t k tl ts (tš)* and ph th kh tlh tsh (tšh)*.

To the language instructor:

The following consonants are roughly equivalent to the sounds in the English examples:

Setswana			English
ph	phêpa	"clean, clear"	paper (Br.)
th	thuba	"break"	tuba
kh	khukhu	a kind of bird	coo coo

In Setswana these sounds have a slightly longer period of breath between the release of the consonant and the onset of the vowel than do those in English. It will take some practice before your students produce this additional amount of breath in a satisfactory fashion.

There are three other sounds in Setswana which use "breath" from the lungs and so belong to this same series:

(tšh	tšhaba	tribe)
tlh	tlhôgô	head
tsh	tshameka	play

This series of consonants made with a noticeable puff of air from the lungs will be called the aspirated series of consonants:

ph th kh tsh tlh (tšh)

This series is matched by a series which does not use air from the lungs; in fact, during the pronunciation of these sounds the air passage to the lungs is momentarily cut off. This series will be called the ejective series:

p	pôsô	post, mail

t	terena	train
ts	tsela	road
tl	tla	come
k	kobô	blanket

This entire series of sounds is made in a way that is unfamiliar to your English-speaking students. Some of them may learn to produce these sounds by imitating your pronunciation. But for most of them it will be necessary to follow the special teaching procedures which will be given to you by your linguistic director.

To the supervising linguist:

One helpful way to teach students to recognize and produce the differences between these two series of stop consonants is to give teachers and students a candle each. Have the teacher with lit candle held about three to six inches from his mouth produce three or four times in a row the ejective followed by a vowel. (e.g. pa) Then have him say the corresponding aspirate (pha). For the ejective the lit candle will not be extinguished, but for the aspirate, the first example should extinguish it.

Below are a few comments about specific sounds in these two series which present problems in addition to those discussed above.

kh/kg

For most speakers kh and kg are in complementary distribution:

kh before i and u

kg before a, e, ê, o, and ô.

Note also that when commiting the language to writing the early orthographers 'mispelled' several words which should have been spelled with kg: Khama the surname of Botswana's first President should be Kgama, and Khalahari, the desert, which should be written Kgalahadi.

tl/tlh

The sounds /tl/ and /tlh/ are not found in English. The materials above are given for use in developing the student's ability to distinguish between these two sounds. The student should be able to distinguish these sounds fairly easily, but he may have some difficulty in achieving a good pronunciation by merely imitating your speech; the following is a suggestion that may aid in your teaching of this new sound.

Try and have student change the position of his syllable break from /nit-li/ to /ni-thli/ in the word "neatly", thus producing an acceptable tlh.

Once he can say the ejectives p, t, k, without difficulty, by extension he should be able to say tl also.

tš/tšh

There are very few (about 20 for tšh, 1 for tš) words in the Botswana variety of Setswana which contains these sounds. Therefore you may not want/feel it necessary to teach production and recognition drills for this distinction. It is used mainly in the Republic of South Africa.

ts/tsh

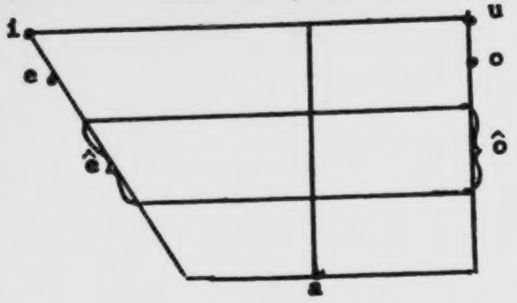
Students will have problems producing these sounds initially in Setswana words as we have no comparable sounds in the same position in English.

Perhaps the best way to teach tsh is by using the same principle suggested above for tlh. Take any English word or words containing vowel-tsa-vowel like "gets any" /getsh eni/ and have the student change the syllable back to /ge ← tsheni/.

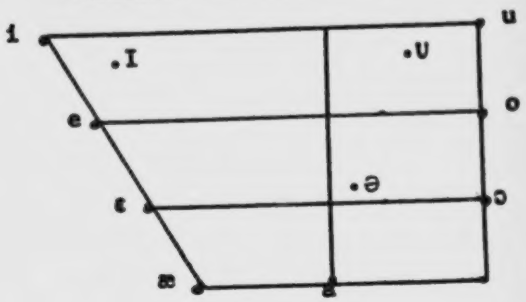
The Vowels:

Below is a chart of the Setswana vowels classified according to tongue height and "frontness-backness". There is a comparable chart for the English vowels.

Setswana Chart



General American Chart



i as in sila 'stamp'

e as in sela nonsense word

ê as in sêla 'pick up'

a as in sala 'remain'

ô as in sôla 'refuse to help'

o as in sola 'sole of a shoe'

u as in sula 'grieve'

i as in beet

ɪ as in bit

e as in bait

ɛ as in bet

æ as in bat

a as in pot

ə as in but

ʊ as in put

ɔ as in bought

o as in boat

u as in boot

ay as in bite

aw as in bout

A glance at the charts will confirm the problems English speakers have with Setswana vowels. It is often difficult, for example, to distinguish between e and i and o and u. Also, because of the wide range of Setswana ê and ô from bet to bait and from boat to bought, respectively, they too present problems in recognition and production.

Initial - ng

The sound represented by ng in English sing is also found in Setswana, but there it can begin a word whereas in English it can only end a syllable. The best way to teach this is using the same trick advised for tlh and tsh above.

Initial - ny

Some speakers of English will have no trouble pronouncing this as they have initial ny's in their speech--e.g. in neuralgia /nyuraeljə/. For some speakers the sound is merely syllable initial as in canyon /kae nyən/. Most English speakers should have neither recognition nor production problems with this sound, so no exercises for it have been included.

NC (Initial nasal plus consonant: mp-nt-etc.)

This should not prove to be a recognition problem, but only a problem in production. As American English does not have words beginning with a syllabic nasal followed by a consonant or consonant cluster.

In pronouncing such words, be careful not to put in an extra vowel and say mapoma, muhpoma, umpoma or anything of the sort: The word mpoma begins with the same sound as motho. Hum the sound (prolong it) for a second and then go directly to the p.

To check recognition and production problems the students might have, perhaps it's best to begin with mph as this is perhaps the easiest one to make for American English speakers.

Hint: to produce mph--have the students imitate onomatopoeic sound for the sound a tuba makes when played. i.e. mpa mpa in English. This should correspond roughly enough to give the students the idea. Or have them just say mm as in " 'mm good' That's what Campbell's soups are...." to give them an idea of how to produce syllabic consonants.

s/š

The use of s for š is widespread in the dialects of Botswana. Words which in the Republic are pronounced with š may be pronounced s before u, o, ô and a (i.e. back vowels). for example:

Botswana	Republic	English
supa	šupa	'7'
mosô	mošô	'morning"
sapa	šapa	'swim'
loso	lošo	'death'

l/d

These two sounds are in complementary distribution. *d* is used in the orthography before *i* and *u*, *l* is used elsewhere.

p/b and t/d

The constrast between the voiceless stops *p* and *t* and their corresponding voiced stops *b* and *d* , respectively may be difficult for some Americans to produce as, whether they are conscious of it or not, some Americans can not make a /p/ and a /b/ but rather produce a /ph/ and a /p/ for what is written 'p' and 'b' respectively. For this reason some drills for their production and discrimination have been included.

III Lists of Contrastive Pair Sets

MINIMAL PAIRS:

	P	Ph	
pàlá	"refuse"	phàlá	"red antelope"
pánè	"a pan"	phánè	"a worm"
ṕílồ	"burned grass (bush)"	phílồ	"kidney"
pádímósà	"strike with an arrow but not to penetrate)	phádímósà	"cause to jump to one side"
pápámálà	"be horizontal"	pháphámálà	"cause to be dry"
pápálálà	"be stretched out stiffly"	pháphálálà	"be dry as ground"
pátà	"road"	phátà	"an opening for a path between hills; gap"
péké	"a pick"	phéké	"a stallion"
pètò	a name	phètò	a name
pùlồ	"an opening of"	phùlồ	"gathering of fruit"
	e	ê	
émáng̀	"who is it?"	ếmáng̀	"stand up!"
m̀mé	"but"	m̀mế	"mother"
èká	"lift arm, as if about to strike"	ềká	"betray"
	t	th	
tòbà	"to weed"	thòbà	"nipple"
tómồ	"reins"	thómồ	"a sending"
tùbá	"bad omen"	thùbá	"break"
tátà	"give in (in an argument)"	thátà	"hard, difficult"
túnyà	"hit with a ball (game)"	thúnyà	"to flower"

tùmá	"become famous"	thùmá	"swim"
tàkà	"white wash"	thàkà	"eye ball"
ròtá	"urinate"	ròthá	"leak"
	o	ô	
bòlà	"dice"	bồlà	"to rot"
òtlá	"provide with food"	ồtlá	"chew the cud"
kòpànà	"beg each other"	kồpànà	"meet with"
	p	b	
pátà	"a road"	bátà	"a bath"
pàká	"witness"	bàká	"praise"
pàdìlè	"have refused"	bàdìlè	"have read"
pàdísà	"cause to refuse"	bàdísà	"cause to read"
pàlá	"refuse"	bàlá	"read"
pátwà	"be accompanied"	bátwà	"be slapped with a hand"
pếnà	"bend back"	bếnà	"win"
pépéǹtshá	"cause to be conspicuous"	bébéǹtshá	"to stammer (from fright)"
	i	e	
mìná	"blow your nose"	mèná	"fold"
físà	"burn"	fésà	"take a calf from the corral to the mother"
sèbí	"dry cow dung"	sèbé	"a sin"
tsírì	"tin"	tsérè	"have taken"
	t	d	
tíà	"be firm"	dìà	"delay"

tíísà	"make firm, cause to be sure"	díísà	"will take them"
tíkà	"throw"	díkà	"help each other in a fight"
tílà	"dance (traditional)"	dílà	"smear the floor"
tùbá	"bad omen"	dùbá	"knead bread or clay"
tùmá	"become famous"	dúmà	"roar"
tùmísà	"make famous"	dùmísà	"cause someone/something to make noise"

	u		o
búà	"talk"	bóà	"return, come back"
kúkà	"pick up"	kókà	"cook"
kúkú	"cake"	kókó	"hen"
ùbúlà	"smite with staff"	òbólà	"to peel"

TONES (1)

lèbế̂lề	"breast"	lèbềlế	"sorghum"
tlàlà	"hunger"	tlálà	"full"
ǹná	"me"	ńnà	"sit"
phàlá	"animal"	phálà	"beat in competition"
bốnà	"look"	bồná	"them"
bòwá	"wool"	bówà	"come back"
kókò	"hen"	kókó	"come in"
mònyádìwá	"being married"	mònyàdíwà	"disappointed one"
lègátà	"regiment"	lègàtà	"a liar"
lèkùká	"sour milk"	lèkúkà	name of regiment
lègápà	"calabash"	lègàpà	"shell"
ǹtšhé	"ostrich"	ǹtšhề	"sweet reed"
tswàlá	"close"	tswálà	"dress up"
tshòlá	"dish up"	tshólà	"hold"

TONES (1)

tsálá	"friend"	tsàlà	"give birth (animals)"
tlhồlà	"create"	tlhố là	"visit someone sick"
sèkềtế	"something"	sèkếtề	"a skirt"
tlhàbà	"to prick"	tlhábà	color of a cow
sètílồ	"chair"	sètìlồ	"bracelet made of grass"
sènyá	"quietness"	sényà	"destroy"
sềlwà	"to be picked up"	sếlwà	"oversleep"
phòfá	"feather"	phòfà	"subside, disappear of a swelling"
ồpá	"to shout"	ồpà	"to ache"
ǹtsì	"a fly"	ǹtsí	"plenty"
bábá	"itch"	bàbá	"enemies"
tíḿpálà	"walk in a single file"	tìm̀pàlà	"to be half washed
thàlà	"testis"	thálà	"draw a line"

lèlà	"gut"	lèlá	"to cry, weep"
mòkgwá	"custom"	mòkgwà	"a kind of a tree"
nàmà	"meat"	nàmá	"stretch your legs"
pèlè	"fr nt"	pélé	"first"
bàdísà	"cause to read"	bàdísá	"herd boys"
lòpàrá	"pace; measurment between steps"	lòpárá	"stretcher, cot"
m̀mèlè	"body"	m̀mélé	a game ("morabaraba")

	k		kg/kh
kámà	"comb"	kgámà	"hartebeast"
kồnwà	"bend"	kgồnwà	"be persuaded"
kòpá	"ask for"	kgòpá	"snail"
íkàbếlề	"dish up for yourself"	íkgàbếlề	"to dress up for yourself"
kàbísà	"find out"	kgàbísà	"straighten up"
kòmákòmá	"eat granulated food like salt"	kgòmákgòmá	"to trot"
kópísà	"to copy"	kgópísà	"to annoy"
kùtlếlếlà	"keep to one self"	khùtlếlếlà	"up to the end of"
ǹkố	"a nose"	ǹkgố	"clay pot"

	mm		m
ḿmàtlá	"look for him"	màtlá	"walk on dirt"
m̀métsà	"beat him"	métsà	"swallow"
m̀mónà	"lick me"	mónà	"lick"

	ts		tsh
tsótsế	"be naked"	tshótsế	"held"
tswàà	"come out"	tshwàà	"to make a mark"

	nn		n
mòńnà	"a man"	mónà	"lick"
bàńnà	"men"	bàná	"children"
sèńnà	"manly"	sénà	"with out"
ǹnáyà	"give me"	náyà	"give"
ǹnósà	"give me water"	nósà	"give water"
ǹnếếlà	"give me"	nếếlà	"give"
ǹnónófísà	"make me strong"	nónófísà	"make strong"

	kg		g	
	kgálà	"sheath of grain"	gálà	"gall"
	kgwếlà	"spit on"	gwếlà	"inseminate"
	kgámà	"hartebeast"	gámà	"to milk"
	kgồnà	"to be capable of"	gồnà	"to bend"

(Words beginning with ng-)

ngàkà	"a doctor"
ngàlá	"get annoyed"
ngátì	"bowel of an animal"
ngàpá	"scratch"
ngàmólà	"stretch"
ngàtà	"a bunch, a bundle"
ngàlósà	"cause to be lawless, make disobedient"
ngàpárếlà	"cleave to by taking hold of"
ngàpórólà	"leave off, let go"
ngàńkà	"walk in a waddling fashion"

	tl		tlh	
	tlàlà	"to be hungry"	tlhàlà	"to divorce"
	tlólà	"jump"	tlhólà	"win an argument"
	tlámà	"to put belt on"	tlhámà	"start to make"
	tlátsà	"fill"	tlhátsà	"vomit"
	tlògá	"move away"	tlhògá	"grow, raise plants"

	mph	ph	
m̀phékólà	"cure me"	phékólà	"cure"
m̀phúrà	"knock me (with a stone)"	phúrà	"knock (with a stone)"
m̀phếpà	"feed me"	phếpà	"clean"
m̀phémếlà	"defend"	phèmếlà	"defend"
m̀phámólà	"snatch me"	phámóla	"snatch"
m̀pháílà	"give me a side blow (hand)"	pháílà	"give a side blow with open hand"
m̀phóphóthà	"dust me off"	phóphóthà	"dust off"
	nth	th	
ǹthúsà	"help me"	thúsà	"help"
ǹthámà	"does not fit me"	thámà	"doesn't fit"
ǹthúkhúthà	"rob me"	thúkhúthà	"rob"
ǹthúnyà	"shoot me"	thúnyà	"flower"
ǹthúlámétsà	"cause me to sleep"	thúlámétsà	"cause to sleep deeply"
ǹthúlà	"knock me down"	thúlà	"knock down"
	nkg	kg	
ǹkgwánà	"small water pot"	kgwánà	a color
ǹkgómà	"touch me"	kgómà	"touch"
ǹkgámà	"choke me"	kgámà	an animal
ǹkgáólà	"cut me off"	kgáólà	"cut off"
ǹkgóétsà	"drive me"	wéétsà	"drive"
ǹkgánếlà	"stop me"	kgánếlà	"stop"
	mp	p	
m̀pềpá	"put me on your back"	pềpá	"carry on your back"
m̀pómà	"cut my hair"	pómà	"cut my hair"

m̀pádísà	"make me read"	pádísà	"make refuse"
m̀pítíkà	"roll me"	pítíkà	"roll"
	nt	t	
ǹtímà	"be stingy with me"	tímà	"put out, extinguish"
ǹtàgísà	"make me drunk"	tàgísà	"make drunk"
ǹtú	a name	tú	"quiet"
ǹténá	"annoy me"	téná	"annoy"
ǹtómólà	"remove a thorn from me"	tómólà	"take out a thorn"
	nk	k	
ǹkóbà	"chase me away"	kóbà	"chase away"
ǹkồbá	"watch me"	kồbá	"watch"
ǹkúkà	"pick me up"	kúkà	"pick up"
ǹkaếlà	"show me"	kaếlà	"show"
ǹkốpếlà	"button me up"	kốpếlà	"button up"
ǹkếńtà	"inject me"	kếńtà	"inject, vaccinate"
	tšh		
mòtšhánà	a tree	tšhàbà	"a tribe"
mòtšhá	a tree	tšhốtlhà	"chew"
ǹtšhé	"an ostrich"	màtšhínì	"machine"
tšhếlềtế	"money"		
Mòtšhélé	a name		
mòtšhèkhú	some kind of soil		
Ǹtšhốkgồ	a name		
Tšhếrề	a name		
Tšhámá	a name		
bòtšhá	"newness"		

IV DISCRIMINATION TESTS

Test: Discrimination of p/ph

Administration of Test:

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	phela	"live"	1.	__e__a
2.	poma	"cut" (hair)	2.	__o__a
3.	pela	"rock rabbit"	3.	__e__a
4.	phoma	"push down (wall)"	4.	__o__a
5.	paka	"witness"	5.	__a__a
6.	phula	"bleed"	6.	__u__a
7.	ponya	"knock with stone"	7.	__o__a
8.	pula	"rain"	8.	__u__a
9.	phêpa	"clean"	9.	__ê__a
10.	phaka	"to eat fast, gobble"	10.	__a__a
11.	mpo	a name	11.	__o
12.	phakêla	"early morning"	12.	__a__ê__a
13.	pêpa	"put a child on (back)"	13.	__ê__a
14.	mphô	a name, "gift"	14.	__ô
15.	pakéla	"close in"	15.	__a__ê__a
16.	phunya	"pierce"	16	__u__a
17.	phapaanô	"alteration"	17.	__a__aa__ô

18.	phupu	"a grave"	18.	__u__u
19.	phaphane	name of hill	19.	__a__a__e
20.	papetla	"crash"	20.	__a__e__a

Test: Discrimination of e/ê

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	pelê	a name	1.	p__l__
2.	tsena	"ferment"	2.	ts__n__
3.	lêma	"point (of animal horns)"	3.	l__m__
4.	beta	"choke"	4.	b__t__
5.	bonê	"four"	5.	b__n__
6.	tshela	"live"	6.	tsh__l__
7.	lema	"plough"	7.	l__m__
8.	bêta	"speak in low voice"	8.	b__t__
9.	tshêla	"pour"	9.	tsh__l__
10.	bone	"saw"	10.	b__n__
11.	êma	"wait"	11.	__m__
12.	tshega	"loin cloth"	12.	tsh__g__
13.	tsêna	"come in"	13.	ts__n__
14.	lentswê	"a hill"	14.	l__ntsw__
15.	eme	"waited"	15.	__m__
16.	tshêga	"laugh"	16.	tsh__g__
17.	lentswe	"a voice"	17.	l__tsw__
18.	pele	"first"	18.	p__l__
19.	bêrêka	"work"	19.	b__r__k__
20.	sebete	"liver"	20.	s__b__t__

Test: Discrimination of t/th

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. têêlêla	"despise"	1. __êê__e__a
2. thêê	"to turn"	2. __êê
3. tipa	"be drunk"	3. __i__a
4. thupa	"a whip"	4. __u__a
5. thipa	"a knife"	5. __i__a
6. matata	"poor people"	6. __a__a__a
7. thêlêla	"to slip off"	7. __e__e__a
8. ntoga	"do my hair"	8. __o__a
9. thala	"draw a line"	9. __a__a
10. mathata	"difficulties"	10. __a__a__a
11. tee	"tea"	11. __ee
12. tupa	"beat"	12. __u__a
13. nthòga	"swear at me"	13. __o__a
14. tala	"green"	14. __a__a
15. thoto	"merchandise"	15. __o__o
16. thetha	"be vain"	16. __e__a
17. twe	"said"	17. __e
18. thwane	a small animal	18. __a__e
19. tôtôba	"walk totteringly"	19. __ô__ô__a
20. thôtsê	"a seed (melon)"	20. __o__ê

Test: Discrimination of o/ô

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	kôba	"bend"	1.	k__b__
2.	seboko	"a worm"	2.	s__b__k__
3.	gôla	"receive pay"	3.	g__l__
4.	tlhôgô	"a head"	4.	tlh__g__
5.	bopa	"mould"	5.	b__p__
6.	ôma	"dry up"	6.	__m__
7.	koba	"chase away"	7.	k__b__
8.	gola	"grow up"	8.	g__l__
9.	bôpa	"bellow (bull)"	9.	b__p__
10.	noka	"river"	10.	n__k__
11.	sebôkô	"a poem"	11.	s__b__k__
12.	tlhogô	"growth"	12.	tlh__g__
13.	nôka	"a hip"	13.	n__k__
14.	bonê	"four"	14.	b__n__
15.	oma	"threaten"	15.	__m__
16.	bônê	"them"	16.	b__n__
17.	toroko	"wild fig"	17.	t__r__k__
18.	ditorôpô	"towns"	18.	d__t__r__p__
19.	bogologolo	"long time ago"	19.	b__g__l__g__l__
20.	diphôlôgôlô	"animals"	20.	d__ph__l__g__l__

List: Discrimination of p/b

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	paka	"witness"	1.	__a__a
2.	badile	"have read"	2.	__a__i__e
3.	pala	"refuse"	3.	__a__a
4.	bêna	"win"	4.	__ê__a
5.	patwa	"be accompanied"	5.	__a__a
6.	bata	"a bath"	6.	__a__a
7.	padile	"have refused"	7.	__a__i__e
8.	baka	"praise"	8.	__a__a
9.	pêna	"bend back"	9.	__ê__a
10.	bala	"read"	10.	__a__a
11.	batwa	"be slapped with a hand"	11.	__a__a
12.	pepentsha	"cause to be conspicuous"	12.	__e __e__a
13.	badisa	"cause to read"	13.	__a__i__a
14.	pata	"road"	14.	__a__a
15.	bebentsha	"to stammer (from fright)"	15.	__e__e__a
16.	padisa	"cause to refuse"	16.	__a__i__a
17.	bula	"open"	17.	__u__a
18.	boga	"suffer"	18.	__o__a
19.	pula	"rain"	19.	__u__a
20.	pêba	"a mouse"	20.	__ê__a

Test: Discrimination of i/e

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	bitsa	"to call"	1.	b__ts__
2.	metse	"villages"	2.	m__ts__
3.	nkitse	"know me"	3.	nk__ts__
4.	tema	"piece of cultivated plot"	4.	t__m__
5.	ile	"gone"	5.	__l__
6.	betsa	"thrash"	6.	b__ts__
7.	tima	"extinguish"	7.	t__m__
8.	nketse	"imitate me"	8.	nk__ts__
9.	metsi	"water"	9.	m__ts__
10.	ele	"that"	10.	__l__
11.	siki	"sixpence"	11.	s__k__
12.	mmese	"beret"	12.	mm__s__
13.	pipina	"make blunt"	13.	p__p__n__
14.	pedi	"two"	14.	p__d__
15.	beke	"a week"	15.	b__k__
16.	lebili	"a wheel"	16.	l__b__l__
17.	lebekere	"a mug"	17.	l__b__k__r__
18.	bidisa	"cause to ferment"	18.	b__d__s__
19.	pilane	a name	19.	p__l__n__
20.	lebese	"milk"	20.	l__b__s__

List: **Discrimination of t/d**

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	tiisa	"make firm"	1. __ii__a
2.	dika	"help in a fight"	2. __i__a
3.	tuba	"bad omen"	3. __u__a
4.	dia	"delay"	4. __ia
5.	tila	"dance (traditionally)"	5. __i__a
6.	diisa	"will take them"	6. __ii__a
7.	tika	"throw"	7. __i__a
8.	duma	"roar"	8. __u__a
9.	tumisa	"make famous"	9. __u__i__a
10.	dila	"smear a floor"	10. __i__a
11.	tuma	"be famous"	11. __u__a
12.	dumisa	"make noise"	12. __u__i__a
13.	tia	"be firm"	13. __ia
14.	duba	"knead bread, clay"	14. __u__a
15.	tibola	"first born"	15. __i__o__a
16.	dupa	"scent,. smell tracks, as a dog to its master"	16. __u__a
17.	tiba	"hit ground hard"	17. __i__a
18.	dibola	"cut into two(as a watermelon)"	18. __i__o__a
19.	tupa	"thrash"	19. __u__a
20.	tidimalô	"silence"	20. __i__i__a__ô

Test: Discrimination of u/o

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate vowels in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	fosa	"make a mistake"	1.	f__s__
2.	lekula	"an Indian"	2.	l__k__l__
3.	bofola	"a smell"	3.	b__f__l__
4.	thula	"knock with head"	4.	th__l__
5.	boka	"fan flies with (whisk)"	5.	b__k__
6.	utlwa	"listen"	6.	__tlw__
7.	lekola	"visit someone sick"	7.	l__k__l__
8.	fusa	"to have no milk (cow)"	8.	f__s__
9.	leoto	"leg"	9.	l____t__
10.	bosa	"day break"	10.	b__s__
11.	otlwa	"bring up (children)"	11.	__tlw__
12.	ruta	"teach"	12.	r__t__
13.	bofula	"stingy"	13.	b__f__l__
14.	pusô	"government"	14.	p__s__
15.	rota	"urinate"	15.	r__t__
16.	leutu	"dimness"	16.	l___t__
17.	buka	" book"	17.	b__k__
18.	koba	"chase away"	18.	k__b__
19.	kukuna	"approach stealthily"	19.	k__k__n__
20.	busa	"rule"	20.	b__s__

Test: <u>Discrimination of Tones ´/`</u>

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate tone in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. bốnà	"book, see"	1. bôna
2. phálà	"beat (in competition)"	2. phala
3. bòwá	"wool"	3. bowa
4. kókà	"a hen"	4. koko
5. tsàlá	"give birth (animals)"	5. tsala
6. tswàlá	"close"	6. tswala
7. tsálá	"a friend"	7. tsala
8. tlhồlà	"create"	8. tlhôla
9. sènyá	"quietness"	9. senya
10. tlhábà	color of a cow	10. tlhaba
11. sényà	"destroy"	11. senya
12. sềlwà	"to be picked up"	12. sêlwa
13. phòfá	"feather"	13. phofa
14. ồpá	"shout"	14. ôpa
15. kókó	"come in "	15. koko
16. bábá	"itch"	16. baba
17. phòfà	"subside, disappearing of a swelling"	17. phofa
18. ồpà	"ache"	18. ôpa
19. ǹtlế	"outside"	19. ntlê
20. thálà	"draw a line"	20. thala

Test: Discrimination of k/kg/kh

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	dikhai	"clothes"	1.	__i__ai
2.	kakê	a kind of snake	2.	__a__ê
3.	kgaga	a species of armadillo	3.	__a__a
4.	koma	"to eat granulated food, (salt)"	4.	__o__a
5.	kgala	"sheath of grain"	5.	__a__a
6.	sekgowa	"English"	6.	__e__o__a
7.	kanêla	"close tight"	7.	__a__ê__a
8.	kopisa	"to copy"	8.	__o__i__a
9.	kwana	"a lamb"	9.	__a__a
10.	kwatisa	"make angry"	10.	__a__i__a
11.	kgoma	"touch"	11.	__o__a
12.	khutlô	"period (punctuation)"	12.	__u__ô
13.	kgopisa	"annoy"	13.	__o__i__a
14.	sekowa	"weak person"	14.	__e__o__a
15.	kutlô	"understanding"	15.	__u__ô
16.	kgwana	a color	16.	__a__a
17.	dikai	"examples"	17.	__i__ai
18.	kganêla	"cause to stop"	18.	__a__ê__a
19.	kêkêta	"gnaw, cut through"	19.	__ê__ê__a
20.	kika	"mortar"	20.	__o__a__

List: Discrimination of mm/m

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	matla	"walk on dirt"	1.	__a__a
2.	mmona	"lick me"	2.	__o__a
3.	mmatla	"look for him"	3.	__a__a
4.	metsa	"swallow"	4.	__e__a
5.	mona	"lick"	5.	__o__a
6.	mmetsa	"beat him"	6.	__e__a
7.	momenô	"a folding (as of a dress)"	7.	__o__e__ô
8.	mmilô	a wild fruit	8.	__i__ô
9.	mala	"bowels"	9.	__a__a
10.	mmotsa	"ask him"	10.	__o__a
11.	mina	"blow (the nose)"	11.	__i__a
12.	lemmê	"very little"	12.	__e__ê
13.	memela	"grain for beer making"	13.	__e__e__a
14.	mmoko	"chaff"	14.	__o__o
15.	semumu	"dumb person"	15.	__e__u__u
16.	mmelegi	"a babysitter"	16.	__e__e__i
17.	moma	"close your mouth"	17.	__o__a
18.	mmadi	"a reader"	18.	__a__i
19.	mmutla	"a hare"	19.	__u__a
20.	mmôna	"see him"	20.	__ô__a

Test: Discrimination of ts/tsh

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1. tshola	"dish up"	1.	__o__a
2. tswana	name of a language	2.	__a__a
3. motse	"village"	3.	__o__e
4. letshogô	"fright"	4.	__e__o__ô
5. phatsa	"splinter of wood"	5.	__a__a
6. dintshi	"eye lashes"	6.	__i__i
7. motshe	"pestle"	7.	__o__e
8. phatshwa	"a color"	8.	__a__a
9. tswaisa	"nourish"	9.	__ai__a
10. tsola	"undress"	10.	__o__a
11. Tshekedi	a name	11.	__e__e__i
12. tshosa	"frighten"	12.	__o__a
13. dintsi	"flies"	13.	__i__i
14. tshwaisa	"give a cow as a present"	14.	__ai__a
15. tshwana	"to be alike"	15.	__a__a
16. Tsekedi	a name	16.	__e__e__i
17. tsosa	"wake someone up"	17.	__o__a
18. letsôgô	"a hand"	18.	__e__ô__ô
19. tsela	"a road"	19.	__e__a
20. tshoga	"be frightened"	20.	__o__a

List: Discrimination of nn/n

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	monna	"a man"	1.	__o__a
2.	nêêla	"give"	2.	__êê__a
3.	nnaya	"give me"	3.	__a__a
4.	mona	"lick"	4.	__o__a
5.	nnêêla	"give me"	5.	__êê__a
6.	bana	"children"	6.	__a__a
7.	nnosa	"give me water"	7.	__o__a
8.	nonofisa	"make strong"	8.	__o__o__i__a
9.	nosa	"give water"	9.	__o__a
10.	senna	"manly"	10.	__e__a
11.	nnonofisa	"make me strong"	11.	__o__o__i__a
12.	sena	"without"	12.	__e__a
13.	banna	"men"	13.	__a__a
14.	naya	"give"	14.	__a__a
15.	nônnê	"fat"	15.	__ô__ê
16.	pana	"inspan"	16.	__a__a
17.	tennê	"have annoyed"	17.	__e__ê
18.	nôna	"become fat"	18.	__ô__a
19.	pannê	"have inspanned"	19.	__a__ê
20.	binnê	"have danced"	20.	__i__ê

Test: Discrimination of kg/g

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.

2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.

3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	mogatla	"a tail"	1.	__o__a__a
2.	kgapa	"a shell"	2.	__a__a
3.	mokgatla	"person from the kgatla tribe"	3.	__o__a__a
4.	gôra	"lick"	4.	__ô__a
5.	gakala	"get angry"	5.	__a__a__a
6.	gapa	"capture"	6.	__a__a
7.	kgora	"satisfaction"	7.	__o__a
8.	kgakala	"far"	8.	__a__a__a
9.	kgakge	"wonder"	9.	__a__e
10.	gogola	"carry away, as a flood"	10.	__o__o__a
11.	kgokong	an animal	11.	__o__o__
12.	gagaba	"crawl"	12.	__a__a__a
13.	kgakgatha	"bubble up, boil"	13.	__a__a__a
14.	kgogola	"rain"	14.	__o__o__a
15.	gelola	"scoop out"	15.	__e__o__a
16.	kgêtha	"pay tax"	16.	__ê__a
17.	gêlêla	"fetch water"	17.	__ê__ê__a
18.	kgakgafala	"become impudent"	18.	__a__a__a__a
19.	gogomoga	"swell out"	19.	__o__o__o__a
20.	kgakgathêla	"stick fast, as dirt to clothes or burned rice to a pan"	20.	__a__a__ê__a

Test: Discrimination of tl/tlh

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	ôtlha	"make a thread"	1.	ô__a
2.	tlaa	"come"	2.	__aa
3.	motlhang	"at the time when"	3.	__o__a__
4.	malto	"houses"	4.	__a__o
5.	tlhase	"sparkle (as of fire)"	5.	__a__e
6.	matlhô	"eyes"	6.	__a__ô
7.	motlang	"a root"	7.	__o__a__
8.	ôtla	"drive (cattle)"	8.	ô__a
9.	tlhaa	"a jaw"	9.	__aa
10.	tlase	"surface"	10.	__a__e
11.	tlêkêtlêkê	"shivering"	11.	__ê__ê__ê__ê
12.	tlhatlêga	"cook"	12.	__a__ê__a
13.	tlhôtla	"to strain"	13.	__ô__a
14.	utlwa	"listen"	14.	u__a
15.	motlhware	a tree	15.	__o__a__e
16.	matlêmêtlêmê	"too wide"	16.	__a__ê__ê__ê__ê
17.	setlheketlheke	"an island"	17.	__e__e__e__e__e
18.	phetlhi	a worm	18.	__e__i
19.	motlhôtlô	"a strainer"	19.	__o__ô__ô
20.	tlatlana	"a basket"	20.	__a__a__a

List: Discrimination of mph/ph

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	mphêpa	"feed me"	1.	__ê__a
2.	phemêla	"defend"	2.	__e__ê__a
3.	mphekola	"cure me"	3.	__e__o__a
4.	phamola	"snatch"	4.	__a__o__a
5.	mphemêla	"defend me"	5.	__e__ê__a
6.	phaila	"give a side blow with an open hand"	6.	__ai__a
7.	mphamola	"snatch me"	7.	__a__o__a
8.	phêpa	"clean"	8.	__ê__a
9.	mphophotha	"dust me off"	9.	__o__o__a
10.	phekola	"cure"	10.	__e__o__a

List: Discrimination of nth/th

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	thusa	"help"	1.	__u__a
2.	nthunya	"shoot me"	2.	__u__a
3.	thulamêtsa	"cause a deep sleep"	3.	__u__a__ê__a
4.	nthusa	"help me"	4.	__u__a
5.	thunya	"flower"	5.	__u__a
6.	nthama	"does not fit"	6.	__a__a
7.	thukhutha	"rob"	7.	__u__u__a
8.	nthulametsa	"put me into a deep sleep"	8.	__u__a__e__a
9.	nthama	"does not fit me"	9.	__a__a
10.	thula	"knock down"	10.	__u__a

List: Discrimination of nkg/kh/kg

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	kgaola	"cut off"	1.	__ao__a
2.	nkgama	"choke me"	2.	__a__a
3.	kgwana	a color	3.	__a__a
4.	nkgaola	"cut me off"	4.	__ao__a
5.	kgoma	"touch"	5.	__o__a
6.	nkganêla	"stop me"	6.	__a__ê__a
7.	nkgwana	"small water pot"	7.	__a__a
8.	kganêla	"stop"	8.	__a__ê__a
9.	nkgoetsa	"drive me"	9.	__oe__a
10.	kgama	"choke"	10.	__a__a

List: Discrimination of mp/p

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	poma	"cut hair"	1.	__o__a
2.	mpêpa	"put me on your back"	2.	__ê__a
3.	pitika	"roll over"	3.	__i__i__a
4.	mpadisa	"make me read"	4.	__a__i__a
5.	pêpa	"carry on your back"	5.	__ê__a
6.	mpitika	"roll me over"	6.	__i__i__a
7.	padisa	"cause to refuse"	7.	__a__i__a
8.	mpoma	"cut my hair"	8.	__o__a
9.	mmamphô	a name	9.	__a__ô
10.	mphê	"give me"	10.	__ê

List: Discrimination of nt/t

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	tagisa	"make drunk"	1. __a__i__a
2.	ntima	"be stingy with me"	2. __i__a
3.	tu	"be quiet"	3. __u
4.	ntagisa	"make me drunk"	4. __a__i__a
5.	tima	"put out, extinguish"	5. __i__a
6.	ntena	"annoy me"	6. __e__a
7.	tomola	"take out (as a thorn)"	7. __o__o__a
8.	tena	"annoy"	8. __e__a
9.	ntomola	"remove (thorn) from me"	9. __o__o__a
10.	ntu	a name	10. __u

List: Discrimination of nk/k

1. Provide each student with a copy of this page, folded so that the Setswana words are not visible during the taking of the test.
2. Pronounce each word twice. Students are to write the appropriate consonants in the spaces provided.
3. Have students unfold the sheet and check their answers. Pronounce again the words which were not heard correctly.

List:

1.	koba	"chase away"	1.	__o__a
2.	nkôba	"watch me"	2.	__ô__a
3.	kaêla	"show"	3.	__aê__a
4.	nkoba	"chase me away"	4.	__o__a
5.	kôpêla	"button me up"	5.	__ô__ê__a
6.	nkaêla	"show me"	6.	__aê__a
7.	nkênta	"inject me"	7.	__ê__a
8.	kuka	"pick up"	8.	_u
9.	nkôpêla	"button me up"	9.	__ô__ê__a
10.	kôba	"watch out"	10.	__ô__a

Reading Passages

To the Language Instructors:

It will be noted that for each Setswana passage a parallel (but not directly translated) English passage has been given. Both come from the Botswana Daily News. It is assumed that the students will have read over the passage before coming to class using the English version to help them figure out the meaning and grammar of the Setswana.

Then have students

1) Read the Setswana passage for fluency
2) Answer your question about the grammar or meaning of a certain word or phrase so that you can make certain that he understands.

Pass out a sheet on which some items have been crossed out (Cf. the "Botswana" selection below to see how this can be done) and have the students fill in the blanks orally. Almost anything in the passage can be so tested--merely cross out all concord markers, verbal endings, vocabulary, etc., that needs testing.

Ask questions in Setswana about the passage, or about related topics to give students practice in speaking.

To the Language Coordinator:

When these reading passages should be introduced into the schedules is up to your discretion. However, it has been suggested for each passage that it be introduced only after a certain cycle has been taught so that all of the important grammatical points in the article have been covered.

Botswana

Bòtswáná ké léfátshè lé lèńnyè thátà. Lé bónyé bòipúsồ jwá lồnế ká ngwàgá wá 1966. Ké lèfátshè lé lé sèkákà; gàgóná púlà é ńtsì thátà. Bàthò bá bốná mètsí mó dìdìbeng̀ tsé dí èpílwèng̀ ká màchínì. Lé kgáogáńtswề ká mètsè é̲ lé 8, m̀mé mòtsè yó mòngwé lé yó mòngwé ó nà lé kgósì. Bàthò bá tlótlá Màgósì á bồnế thátà.

Gà gó ná dìtòrốpồ tsé kì tóná, lé ditselà tsé dì tóná. Bàtswáná bá tshélà ká gò lèmà lé ká gò tlhốkốmếlà dìrúìwá. Bá lémà màbềlế, m̀mídí, tlhálé, lé dílòtsé dìngwé. Bá rúílé díkgòmó, dípúdí, lé dìǹkú. Bòtswáná ó kgốnà gò rékísá nàmà kwá màfátshèng̀ áá kgákálà.

Bàthò bá Botswáná bá rátá kágísồ thátà.

Bòtswáná ké _ʹfátshè _é _éńnyè thátà. _ˆbónyé bòípúsồ_á _ồnế ká ngwàgá _á 1966. Ké _ˋfátshè _é _é sèkákà; gà gó ná púlà-ńtsì thátà. Bàthò _ʹ bốná mètsí mó _ˋdìbeng̀ _é _í èpílwènǵ ká màchínì. _ʹ kgáógáńtswề ká mètsè _ʹ lé 8, m̀mé _ˋtsè _ʹ __ǹgwé lé _ˆngwé _ʹ nà lé kgósì. Bàthò _ʹ tlótlá _ˋgósì _ʹ _ồnế thátà.

Gà gó ná _ˋtòrốpồ _é _ì tónà, lé tselà _é _ì tónà. Bàtswáná _ʹ tshélà ká gò lèmà lé ká gò tlhốkốmếlà dìrúìwá. _ʹlémà màbềlế, m̀mídí, tlhálé lé _ʹlồ _é _ǹgwé. _ʹrúílé díkgòmó, dípúdí lé díǹkú. Bòtswáná _ʹKgốnà gò rékísá nàmà kwá _ˋfátshèǹg _ʹ _ʹ kgákálà.

Bàthò _á Bòtswáná _ʹ rátá kágísồ thátà.

DIKAGÔ TSA SEKOLO SA MATER SPEI

Go agwa matlo a Mathitšhara a le manê a sekolo se segolo sa Mater Spei kwa Francistown.

Labonê
Phatwe 1, 1968
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 29

SCHOOL BUILDINGS FOR MATER SPEI SCHOOL

Four teachers' quarters are being built at Mater Spei Secondary School in Francistown.

Thursday
August 1, 1968
Botswana Daily News

go agwa: (lit. "There are being built")

MOTHUSA TAUTONA O TLAA BUA MO SEROMAMOWENG

Mothusa wa Tautona o tlaa bua mo Seromanoweng sa Botswana ka nakô ya lesomê le botlhano moragô ga bosupa mo maitseboeng kaga mesepele ya gagwê ya malôba ya go ya Australia, Taiwan, Japan le Israel. O tlaa bua ka Setswana.

Labonê
Phatwê 15
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 68

VICE PRESIDENT TO GIVE TALK ON FAR EAST TOUR

The Vice-President, Dr. Q.K.J. Masire, will give a talk tomorrow (Friday August 16), on Radio Botswana at 7:15 p.m. on his recent tour of Australia, Taiwan, Japan and Israel. The talk will be in Setswana.

Thursday
August 15
Botswana Daily News

TONA E TLAA BUA KA IKWADISÔ YA BATLHOPHI

Tona ya Thutô, Bongaka le Bodiri Morêna Thêma o tlaa bua mo phuthegong kwa Peleng kwa Lobatsi ka Sontaga mo bekeng eno ka nakô ya bofêra bongwe mo mosong. O tlaa bua kaga ikwadisô ya batlhophi.

Labonê
Phatwê 15
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 68

MINISTER TO SPEAK ON VOTERS' REGISTRATION, PELENG

The Minister of Education, Health and Labour, the Hon. B.C. Thema, will address a public meeting at Peleng, Lobatsi, on Sunday (August 18) at 9 a.m. He will discuss registration of voters.

Thursday
August 15
Botswana Daily News

KHÔNSATA YA LOBATSI HIGHLIGHT QUEENS; KANYE

Baopedi ba Lobatsi Highlight Queens ba dirile khônsata kwa Kanye ka Labotlhano Phatwê a le 30, ba dirile madi a ka nna R17.

Laboraro
Lwetse 4
Dikgang Tsa Gompieno Tsa Botswana

Teach after cycle 71

LOBATSI HIGHLIGHT QUEENS STAGE A CONCERT; KANYE

The Lobatsi Highlight Queens staged a concert in King George V Memorial Hall, Kanye, Ngwaketse District on Friday August 30, when about R17 was raised.

Wednesday
September 4
Botswana Daily News

a ka nna - (lit. it can be) "about R17"

R-12

BANA BA SEKOLO BA AGA TANKA

Bana ba sekolo sa Moineedi kwa Taupyê kwa Gammangwato ba aga tanka ya metsi kwa sekolong sa bône. Ba thusiwa ke Mokgatlho wa Bangwato wa Ditlhabololô o o kwa Radisele.

Labobedi
Phatwê 6
Dikgang Tsa Gompieno Tsa Botswana

Teach after cycle 83

CATCHMENT TANK AT TAUPYE SCHOOL

School children of Moineedi School, Taupye, Central District, are building a water catchment tank in their school with the aid of the Bamangwato Development Association, Radisele.

Tuesday
August 6
Botswana Daily News

o o kwa Radisele. 'which is at Radisele'

TONA LE MORENA MASISI BA ILE NGAMILAND

Tona ya Temô Morêna Tshêkô Tshêkô le Mothusi wa Tona ya Thutô, Bongaka le Tirô Morêna E.S.K. Masisi ba bolotsê mo Gaborone go êtêla Ngamiland. Ba tlaa bitsa diphuthêgô kwa Maun, Shorobe, Sehitlwa, Tsau, Nokaneng, Gomare, Seronga le kwa Shakawe.

Labobedi
Sêêtêbosigo 11
DIKGANG TSA GOMPIENO TSA BOTSWANA

Teach after cycle 91

AGRICULTURE MINISTER AND MR. MASISI HAVE GONE TO NGAMILAND

The Minister of Agriculture, Mr. T. Tsheko, and Assistant Minister of Education, Health and Labor, Mr. E.S.K. Masisi left Gaberones this morning for their tour of Ngamiland. On their tour they will hold meetings at _ _ _ _ _ _ _ _ _ _ _ _ _ _ _ _

Tuesday
June 11, 1968
Botswana Daily News

TLHÔPHÔ YA RATORÔPÔ

Mmoledi wa Khansele ya Torôpô ya Francistown o boletse go re tlhôphô ya Ratorôpô wa Francistown e tlaa dirwa kgwedi enoe le lesomê le botlhano. Ratorôpô wa Francistown wa malatsi ano ke Morêna Paul Mincher, Mothusi wa gagwê ke Morêna J. Anderson.

Labotlhano
Phukwi 12
Dikgang Tsa Gompieno Tsa Botswana

Teach after cycle 91

MAYORAL ELECTIONS FOR FRANCISTOWN TOWN COUNCIL

A spokesman of the Town Council has told our correspondent that Mayoral elections will be held in Francistown on July 15th. The present Mayor of Francistown is His Worship Mr. Paul Mincher, and his Deputy is Mr. J. Anderson.

Friday
July 12
Botswana Daily News

MORÊNA LEAPEETSWA O TLHOPHILWE GO NNA MODULASETILÔ WA NTLO YA DIKGOSI

Khuduthamaga ya bofêra bongwe ya ntlo ya dikgosi e simolotsê mo Gaborone gompieno. Morêna Leapeetswa Khama wa Bangwato o tlhophilwe go nna Modulasetilô mo ngwageng ya 1968. Mme Mothusi wa gagwê yo Mosha ke Kgosi Letsholathêbê wa Batawana.

Mmantaga
Phukwi 22
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 95

LEAPEETSWE NEW CHAIRMAN OF HOUSE OF CHIEFS

The ninth meeting of the House of Chiefs began at Gaberones today. Mr. L. Khama from the Ngwato Reseave was elected chairman for 1968. His new assistant is chief Letsholathebe of the Batawana.

Monday
July 22
Botswana Daily News

khuduthamaga -"confidential meeting"

MOEMEDI WA PUSÔ YA BOTSWANA KWA LONTONE O ETETSE MONO

Moemedi wa Pusô ya Botswana yo o nnang kwa Lontone, Morêna M. D. Mokama, o etetse Gaborone. O tsile go buisanya le Tautona wa Botswana. Morêna Mokama gapê o emetse Botswana kwa France, le West Germany le Sweden le kwa Denmark.

Labobedi
Seêtêbosigo 4, 1968
Dikgang tsa Gompieno Tsa Botswana

Teach after cycle 115

The Botswana High Commissioner in London and Ambassador to France, West Germany, Sweden, and Denmark, Mr. M. D. Mokama, is visiting Gaberones for consultations with the President of Botswana.

Tuesday
June 4
Botswana Daily News

MOEMEDI WA MMUSÔ WA SWITZERLAND O ETETSE BOTSWANA

Dr. R.H. Hunziker yo o emetseng Mmusô wa Switzerland mo Botswana, mme a nna kwa Tshwane o etetse Botswana mo malatsing a mabedi.

Laboraro
Lwetse 11
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 115

SWISS AMBASSADOR ON TWO DAY VISIT TO GABERONES

His Excellency, Dr. R. H. Hunziker, the Swiss Ambassador to Botswana, resident in Pretoria, arrived from South Africa this morning for a two day visit to Gaberones.

Wednesday
September 11
Botswana Daily News

TAUTONA LE LADY KHAMA BA ILE MAITAPOLOSONG A MALATSINYANA

Mo mosong ono Tautona, Sir Seretse Khama o bolotsê mo Gaborone le Lady Khama. Ba ile Chobe kwa maitapolosong a malatsinyana. Tautona o tlaa ikhutsa ka tapologô le boitumêlô.

Mo lobakeng loo ditirô tsa Tautona di tlaa tshwarwa ke Mothusi wa gagwê, Dr. Quett Masire.

Mmantaga
Sêêtêbosigo 10
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 122

This morning President, Sir Seretse Khama left Gaberones with Lady Khama. They went to Chobe for a few days rest. The President will relax in peace and quiet.

During this time the President's work will be taken over by his Aid, Dr. Quett Masire.

Monday
June 10
Botswana Daily News

MOEMEDI WA KGAOLÔ YA SETEISHENE KWA LOBATSI

E rile maabane Morêna Abdul Rachim wa B.D.P. o tlhophilwe go se na kganetso go nna moemedi wa kgaolô ya seteishene kwa Khanseleng ya Lobatsi.

Laboraro
Phatwê 7
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 146

RETURNED UNOPPOSED

Mr. Abdul Rachim was returned unopposed to the Station Ward seat on Lobatsi Town Council at the Bye-Election held yesterday (August 6).

Mr. Rachim is a member of the B.D.P.

Wednesday
August 7
Botswana Daily News

go se na kganetso - (lit. there not being contest or argument) 'unopposed'.

THUTÔ YA MATHITSHARA

Go tlaa nna le thutô e e tlaa rutang Mathitshara go ruta dipalô tsa "Mathematics" kwa Molepololê. Go tlaa rutwa batho ba Kgaolô ya Mokwena ba ba rutang ditlelase tsa Stds. 1, 2, 3, le 4, mme thutô e tlaa simologa kgwedi eno e le lesomê le bofêra bongwe go ya go êma e le masomê a mabedi le bobedi.

Labobedi
Phatwê 6
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 152

MATHS VACATION COURSE, MOLEPOLOLE

A maths vacation course for Standards 1,2,3 and 4 teachers will be held for Kweneng teachers at Molepolole, Kweneng District, from August 19-22.

Tuesday
August 6
Botswana Daily News

future of go na le -- 'there is'
go tlaa nna le -- 'there will be'

dipalô tsa "Mathematics" -- "Mathematics" includes higher Mathematics like Algebra, Calculus. (As opposed to dipalô tsa "Arithmetic" which includes addition and subtraction, etc.)

thutô e tlaa simologa --"course will begin" (will be ready, able to begin)

go ya go êma -- (lit. to go to stop) "and will end"

CHIEF MATRON VISITS CENTRAL DISTRICT MEDICAL SERVICES

The Chief Matron, Gaberones, Miss M. Partington, visited Sekgoma Memorial Hospital, Serowe, and discussed matters concerning the nursing service. She also visited the two clinics in Serowe.

Miss Partington was returning from Francistown, when she stopped in Serowe.

Monday
September 9
Botswana Daily News

mmabaoki = mma + baoki --"head of nurses"(cmp. with Ratoropo "Major" or "head of the town"); *baoki* from *go oka* to cure plus ba-___i - people who ____.

kaga tsa booki. The word for 'matters' has been omitted from the text. *Tsa* is in agreement with it. *Booki* (see cycle 122) is 'nursing'. *Kaga* means 'about, concerning'. (lit.: about (matters) of nursing)

bile 'also'

MMABAOKI O NE A ETETSE SEROWE

Mmabaoki wa Gaborone Miss M. Partington o ne a etetse kôkêlô ya Sekgoma Memorial kwa Serowê, o ile a tsêna mo dipuisanyong kaga tsa booki. O bile a êtêla matlo a kalafi a mabedi a a kwa Serowê.

Mmantaga
Lwetse 9
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 156

MMABONTLÊ WA BOTSWANA O TLHASETSWE KE GO LWALA KA TSHOGANETSE

Miss Veronica Magosi yo e leng Mmabontlê wa Botswana wa monongwaga o tlhasetswe ke go lwala ka Sontaga kgwedi e e suleng e le 25, mme o robaditswe kwa Kokelong ya Athlone kwa Lobatsi, mme go boletswe gore tsogô ya gagwê e a siama.

Mmantaga
Lwetse 2
Dikgang tsa Gompieno tsa Botswana

Teach after cycle 156

MISS BOTSWANA IN HOSPITAL, LOBATSI

Miss Veronica Magosi, this year's Miss Botswana was admitted to the Athlone Hospital, Lobatsi, following a sudden illness on Sunday August 25. Her condition is reported to be improving.

Monday
September 2
Botswana Daily News

tlhasetswe ke go lwala -- (lit. "was suddenly attacked by [to be sick,]
[being ill] ")

Fá mòthó á súlè, ó phúthíwà ká màtsélà á màswèú ó tsénngwá mó lèkéséng̀ lé lé ǹtshò. Fá nàkố yá phítlhồ é tlà, ó tsénǹgwá mó lèbítlènǵ. Gá gó nà sépề sè sé tsénǹgwáng̀ mó lèbítlènǵ. Bógólògóló mòthó òné á phúthíwà ká lètlálồ lá kgòmó é é tlhàbètswènǵ lèsó.

Fá gò dúwà kwá màbítléng̀, bàthó bá já nàmá é é sénànǵ lètswáì lé mòsốkồ. Mòrágồ bà ká yá kwá gà bốnề.

Mòsádí yó ó swètswéng̀ ké mònńà ó ròbádíwà fá màthúdìnǵ. Ó ápésíwà díàpàrồ tsé dìntshò, ó jà ká lètsốgồ là mòlếmà. Gá á tshwánèlá gò yà mòràkéng̀ kàná màsímóng̀ gò fìtlhềlà nàkồ yà gó lélà è fềlá. Gàtwé à ká phàphálàtsá nàgá. Fá á tsámáyà mó mòtséng̀ ó làtlhá mògágà. Ó dúmèdísà ká lètsốgồ lá mòlm̂́à. Gà á tshwànếlà gò nyàlwá gò fìtlhềlà nàkố yà gó lélà é fềlá.

Mòńnà yó ó swètswéng̀ ké mòsádí ó róbàdíwà fá màthúdíng̀. Lé ềnế ó jà ká lètsốgồ lá mòlếmà. Gá á tshwànếlà gó yà Màsímònǵ kànà Mòrákéng̀. Fá á tsámàyá mó mòtséng̀ ó tshwànètsè gò làtlhá mògágà. Gò fìtlhềlà nàkố é é béílwéng̀.

Fá á bátlá gò nyálà á ká nyàlá mòrágò gá á sèná gò àpòlà dílồ tsé dìntshò. Bàná bồnế bá béólwà fếlà, gá gónà sé sèngwé gápề.

M̀máàgó Mòsímàné Kàná m̀máàgó mòsétsánà ó ápàrá khíbà é ǹtshó fềlá, rráàgwế ềnế o apara lètsélà lé lèńtsho mó lètsógònǵ. Bá lèsíká gà bá dírè sépề. Nàkố yá gó lélà ké sèbákà sá ngwàgá ótlhè.

When someone dies, he is covered with white clothes and put in a black coffin. When the time for the funeral comes, he is put in the grave. There is nothing else put in with him. (In olden times they used to wrap bodies in the skin of the recently slaughtered cow. It was used as a coffin.)

When people come back from the cemetary they eat unsalted meat and porridge at the house of the recently dead person. After that they go home.

A widow is put on the veranda of the house wearing black clothes and using her left hand for eating. She is not supposed to go to the cattle post or to the fields until the mourning period is over. It is said that a widow can make the fields dry, for wherever she passes rain does not fall. When she goes about in the village she throws pieces of a bulb that looks like an onion on the ground ahead of her. She must greet everyone with her left hand. She can not get married until the one year mourning period expires.

The same holds for a widower.

There is very little done to the children, only their hair is cut off completely with a razor blade.

The mother of the dead person wears a black apron to indicate she is in mourning; the father wears a thin black armband. The rest of the relatives do nothing.

TIRO

Tìrố yá báǹná ké gó lémà, fá bá sénà gó fétsá bá yá mòrákéng̀. Kwá mòrákéng̀ bá tlhốkốmếlà díkgòmó. Bàńnà bá bàngwé bá bétlá mètshé, dìkíkà, mègópó, màdî́số fá bá bàngwé bá ròká dìphàté. Gàpế bá dírà màdílà, gò ìsà gáé. Fá bá tsềná kwá gáé bá thúsá gò ǹtshá màbếlề mó màsímóng̀ ká dìkólóí. Bá ágếlếlà màlàpá. Bá bàngwé bá thúsá bàsádí gó phòthá màbếlề. Fá tírồ yótlhé yá màsímó é fédílè, bá rwálá màbếlề bá á ìsé kwá mòtséng.

Fá gó àgíwá ǹtló, báǹná bá bétlá dítlhómésò. Gàpế ké bốnà bá rulếlàng màtlò. Bàsádì tírố yá bồnế ké gò dírà [illegible] mó làpéng̀ lé gó bòpếlá màbốtà. Fá élé kwá màsímòng bá dírà tìrố yòtlhé, gó tlhàgólàgó létà, gó kótúlà, lé gò phóthà.

Bá tlhátswà díápàrố, bá ápáyá díjồ lé bójàlwá. Bàsádì bá bàngwé bá lógà mèsềmề lé mètlhồtlồ lé dítlàtlànà.

Tírồ yá bánà ké gò gá mètsí, gò tlhátswà dijnà, gó yá gó bátlà díkgóng̀ lé gó thúgà. Gápê̂ tírồ yá bồnế ké gó rómíwà. Fá bá gòlá, básímàné bá thúsà bóràábồ, bàsétsánà bá thúsà bó ǹmáàbó.

WORK

Men's work is ploughing the fields to make them ready for planting. When that is finished they go to the cattlepost to look after cattle. Some men carve mortars and pestles, wooden bowls, and spoons. Others sow skins for sleeping. Still others make sour milk (yoghurt) to take home. When they go home they help take the corn from the fields to the village. First they remove the corn from the fields by wagon. Then they make fences for the corn. Some men help the women thresh the corn. When all work is done at the fields they load the corn on the wagon and head for home.

If a house is being built men must carve the rafters and thatch the roof. Women's work is to build the rest of the house by making the mud and 'smearing' it on the walls and floor.

Most of the work at the fields is taken care of by women. They hoe the fields, scare the birds, reap and thresh the corn. They also wash clothes, cook food, and make beer. Some women even make mats, beer strainers and baskets.

Children's work is to fetch water, wash dishes, go look for wood and pound grain. They are also sent on any number of errands every day. When they grow up boys are expected to help their fathers and girls, their mother.

DIJỒ

Dı́jồ tsé dı̀kgóló tsá bàtswáná ké nàmá, bògốbế, mášı́, mòrốgố, le dı́nàwá. Dı́jồ dı́ ápềwà ké bàsádı́. Bá dı́rı́sà mólélồ lé dı́pı́tsánà tsé dı́ máòtó màrárò. Bá ápềềlà kwá ǹtlế mo leisong.

Námá é ápềwá ké bàńnà. Bá é ápáyá ká dı́pı́tsánà. Fá élé é é ’ bésı́wàńg bá é báyà mó màgáléng̀. Fá gògwé bá dı́rı́sà "rósétèrè".

Ré já fá ré tshwérwé ké tlálà. Mmé tótà ré já gàbèdı́ ká lètsàtsı́. Gó ápềwà gábèdı́ ká létsàtsı́ mó mòsóng̀ lé màı́tsébówà. Dı̀jố dı́ dı́ǹtsı́ ò ká ápáyá dı́ńàwá mó mòsóńg, yàré màı́tsébówà wá ápáyá séngwé gápề. Gá ré jé sélố sé lé séngwè félà nàkố jótlhè. Jáàká mó lènyálòńg pélé gá sékgòwá, ré nè ré é jà nàmá, bògốbề, sètáḿpố lé bójálwà.

FOOD

The main foods of the Batswana people are meat, porridge, milk, cabbage, and beans. Food is cooked by women over a fire in three legged pots as kitchens are outside on the floor of the lapa.

Meat is usually cooked by men in pots. If it's to be roasted they put it in the hot coals. Sometimes they use a 'roaster' made of iron bars.

We Batswana eat only when we are hungry, which is usually twice a day. We cook in the morning and in the evening. We have different kinds of food all the time. Sometimes we cook beans in the morning and something else in the evening. A typical wedding feast before the white man came used to consist of meat, porridge, hominy, and beer.

APPENDIX A - ANIMALS

Please note that the Animal classification scheme which follows is entirely Setswana. Animals are broken into their traditional classificatory matrices: Dibatana, Diphologolo, Digagabi, Dinonyane, and Dintsi. It is interesting to note that one entire category lacks a true name--the one we have called Dintsi "flies"--a name which should correspond to the English 'flying insects'.

Dìbàtànà	Beasts of Prey (clawed animals)
kàmêlà, dì-	camel
kátše, dì-	cat
kgábò, dì-	monkey
lèkànyànà, mà-	wild dog
lèšelàmòtlhàkà, mà-	a fowl-eating wild cat
màgôgwè, bó-	badger
màtsìpánè, bó-	spring hare
ǹhélè, mèhélè	a kind of squirrel
m̀mútlà, mèbútlà	hare
mòtlhósè, mè-	a species of striped-jackal
nàkèdì, dì-	polecat
nkwê, bó-	leopard
nòkó, dì-	porcupine
ntš́a, dì-	dog
pèbà, dì-	mouse, rat
phágê, bó-	wild cat
phírì, bó-	wolf
phókóʃê, bó-	jackal
pélà, dì-	rock rabbit
sèpêpê, dì-	squirrel

sèrúnyà, dì-	mole
sètlhóǹg, dì-	spiny ant eater
tàú, dì-	lion
thwáné, bó-	lynx
tshípà, dì-	a black and white civet cat
tshìpó, bó-	spring hare
tshwènè, bó-	baboon
Dìnònyánè	Birds
kàlàkúngwà, dì-	turkey
kókò, dì-	hen
kòkòlòfútè, bó-	heron
kôpáôpà, bó-	a yellow bird
kgákà, dì-	guinea fowl
kgórí, bó-	bustard/secretary bird
kgwàádìrá, bó-	species of eagle or vulture
lèbííbìí, mà-	blue wax bill
lèèbàrópè, mà-	pigeon
lègákàbé, mà-	crow
lègòdí, mà-	starling
lèkôlôlwànè, mà-	locust bird
lènòǹg, mà-	vulture
lèphóí, mà-	dove
lèsógò, mà-	partridge
m̀mámáthwànè, bó-	bat*

* N.B. the bat is considered a member of "dinonyane" by Batswana

mògálé, mè-	singing bird
mògòlòrì, mè-	blue crane
mòkókò, mè-	cock
mòrúbìtshé, mè-	owl
ǹtsù, dì-	eagle
ǹtšhé, bó-	ostrich
péòlwáné, dì-	swallow
pídìpídí dì-	goose
phíkôkô, dì-	peacock
rámàtsíàbábá, bó-	cardinal
sèbótà, dì-	ground scraper thrush
sègódì, dì-	hawk
sèhúdí, dì-	duck
thàgà, dì-	sparrow
thóròbé, dì-	chipping sparrow
tlhàtlhàwê, bó- (or tlàtlàgwê, bó- tlhàngwê, bó-)	kooraan 'secretary bird'
tshílwàné, dì-	cape swallow
tshètló, bó-	honey bird

Dìphólògólò	Hoofed Animals (grass-eaters)
kòlòbê, dì-	pig
kúkámà, dì-	gemsbuck
kgámà, dì-	hartebeest
kgókóǹg, dì-	wildebeast, gnu
kgòmó, dì-	cow

nárè, dì-	buffalo
ǹkú, dì-	sheep
pìtsé, dì-	horse
pìtsé é tílódí, dì-	zebra
phàlá, dì-	impala,species of red antelope
phéléfú, dì-	ram
phòtì, dì-	duiker
phốkố,dì-	billy goat
phúdùhúdù, dì-	stembuck
tlòù, dì-	elephant
tòńkí, dì-	donkey
thồlố, dì-	koodoo
tshúkúdù, dì-	rhino
tshếpè, dì-	springbok
thùtlwà, dì-	giraffe

Dìǹtsì	Flying Insects
kgópé, dì-	locust, garden grasshopper
lèrwá, (no plural)	termite (brown)
m̀mákgàtírípềrề, bó-	the yellow bee pirate
m̀mốtồ, mèbốtồ	moth
mòlèfế, bó-	beetle
mònàkámóngwé, mè-	tomato sphinx moth (in caterpillar stage)
mòǹtsànà, mè-	mosquito
mòrùthwáné, mè-	mud wasp, hornet, wasp
nótshè, dì-	bee
ǹtsì, dì-	fly

ǹtlhwá, dì-	the watsonia wasp
pòdílé, (no pl.)	green stink bug
ràbólồkố, bó-	the wrinkled scarab
rálèfsǎ́nè, bó-	paper wasp
ráànmómó, bó-	common carpenter bee
rásèlếtswánà, bó-	grey praying mantis
sèbòbà, dì-	the drone fly
sèkwàkwàlàlà, dì-	a cricket; the cicada beetle
sènyếtsề, dì-	long horned grasshopper
sèrúrùbélé, dì-	butterfly
tsếtsế, (no pl.)	tsetse fly
tsìề, dì-	a kind of locust
tsìè yá mátèbèlè, dì-	the stinking grasshopper
tshùpà, dì-	weevil

Dìgágábì	Creeping and Crawling (insects and reptiles)
gồpáné, bó-	iguana
kákề, bó-	ringhals (species of cobra)
kgágà, dì-	shield-nose snake
kgàlàdúà, dì-	beetle found in water
kgốgếlá, dì-	dragon snake (lives in water)
kgòpánà, dì-	snail
khúdù, dì-	tortoise
kwìdídí, dì-	mudskipper
kwènà, dì-	crocodile
lèbòlòbólò, mà-	puff adder

lègónyáná, mà-	snake like a stick, bird snake
lègwéré, mà-	small green snake, olive-grass-snake
lèkàkàíyè, mà-	crab
lèlóbù, màóbù	chameleon
lèrùàrúà, mà-	whale
lèshìbìshìbì, mà-	brown scorpion
lètlàmètló, mà-	bull frog
màhámbá ká ǹtlwànè, bó-	African cadis worm
m̀mámoríbòlà, bó-	the bulb weevil
mòkgàtítswé, mè-	a species of small lizard
mòkwépá, mè-	black mamba
mòsénéné, mè-	thin striped snake, fork-marked sand snake
mòsìtà phàlá, mè-	centipede
mòtlhwá, mè-	ant, termite
nốgà, dì-	snake
phéphèng, dì-	scorpion
phètlhí	stalk borer (a species of worm)
phíkà, dì-	a very large water snake
phófù, dì-	a species of snake
ràbólò, bó-	black iguana that lives in water
ráǹkgátàkànè, bó-	a lizard with a blue head
sèbàtíbògốgồ, dì-	beetle found in wood
sèbòkó, dì-	worm
sèbókòlódí, dì-	mellipede
sègòkgò, dì-	spider
sègwàgwà, dì-	frog
sèjámákùká, dì-	big brown spider

sènánátswìíí, dì-	species of frog with a big stomach
sètótòjánè, dì-	"stout John", the armoured ground cricket
thálábòdìbà, bó-	common water beetle
thèthè, dì-	white grub, root eater
tlhàpì, dì-	fish
tlhwárè, dì-	python
tshèrè, dì-	golden garden spider
tshítshírí, dì-	bed bug

APPENDIX B - ANIMAL CRIES

bees	zzzz, môôô, or motshitsi
cat	myeu or nyeu
chicken	tsue, tsue
cock	kokorokokoô
cow	muuua or buuua
dog (bark)	hou hou
dog (crying after being beaten)	kgwei kgwei
(lonely) dog (at night when afraid)	wouuu
donkey	ooi oi
elephant	fṛṛṛ
goat	mééé or bééé
hen	kêkêkê
horse, mule	iii or hihihi
lion	hao, hao
pig	gwee gwee
sheep	bềề bềề or mềề mềề
tiger	hao, hao ngaoo, ngaoo

APPENDIX C - BODY PARTS

Body Parts	Káróló-tsá-m̀mèlè
abdomen	ḿpà, dì-
ankle	lènyènànà (or lègwềjanà) mà-
anus	sèbónò, dì-
appendix	lèlànyànà, mà-
arm	lètsốgồ, mà-
armpit (axilla)	lègwáfà, mà-
artery	lèsíkà lélètóná, mà-
back	mòkwàtlà, mè-
bladder	sètthà, dì-
brain	bòbồkố, mà-
beard	tèdù, dì-
biceps	pốtồngwáné, dì-
bile	sáǹtlhókwánè gálà, bó-
blood	màdí (no sg.)
body	m̀mèlè, mèbèlè
bone	lèrápồ, mà-
breast	lèbếlế, mà-
buttock	lèrágồ, mà-
cartilage	lòhíhírí, mà-
cervix	thàmò yá pópếlồ, dì-
cervical os	mòlòmò wà pòpèlò, mè-
cheek	lèrámà, mà-
chest	sèhúbà, dì-
chin	gèlèdù, dì-

clavicle	kgétláná, dì-
clitoris	sètlópí, dì- or mòtlòpà, mè-
coccyx, (tail bone)	lèrápồ lá mágàtlá, mà-
diaphragm	lètswàlồ, mà-
dimple	tshềgà bàèǹg, dì- or pồbế, dì-
ear	tsềbế, dì-
elbow	sèkgónò, dì- or sèjábàná, dì-
epigastrium; pit of the stomach	sètshwábù, dì-
eye	lèìtthồ, màtlhô
face	sèfàtlhồgồ, dì-
fat	màhúrà (màfúrà)
femur, thigh bone	lèsùhú, mà-
finger	mònwànà, mè-
fist	lètswélè, mà-
flank	lètlhákóré, dì-
fontanelle	phồgwànà, dì-
forehead, frontal bone	lèsápồlà phàtlà, mà-
foreskin	ǹtópàné, dì-
foot	lònàò, dì-
gall bladder	sètlhà sà sàǹtlhòkwánè, dì-
groin	kgélèswá, dì-
gum	lèríníní, mà-
hair	mòrírì, mè-
hand	sèàttà, dì-
head	tlhốgố, dì-

heart	pèló, dì-
heel	sèrếthề, dì-
hip (ilium)	nốkà, dì-
intestine, small	màlà-á-màńnyé (no sg.)
jaw	lètlhàá, mà-
joint	tòkòlòlồ, dì-
kidney	phílồ, dì-
knee	lèngốlề, mà-
knee cap	thèlèdì, dì-
labia majora	phésè, dì-
larynx	mòmètsồ, mè-
leg	lèòtó, mà-
lip	pòùmàmà, dì-
liver	sèbétè, dì-
lower leg	mòtwánè, mè-
lumbar-sacral region	lèthềká, mà-
lung	lèkgwàfó, mà-
lymph gland	kgélèswá, dì-
malar bones cheek bones	phòní, dì-
membrane	lòthà (or lèthà), mà-
molar tooth	mòtlhàgárè, mè-
mouth	lègànà, mà-
muscle	mòsìtồ, mè-
nail	lònálà, dì-
neck	mòlàlà, mè- or thàmô, dì-
nerve	lèsíkà, dìtshíkà

nipple	thòbà, dì-
nose	ǹkố, dì-
nostril	lèròbà-lá-ǹkố, mà-
occiput (bone that forms the back part of the skull)	sèkótà, dì-
orifice	kgồrốnýaná, dì-
ovary	lèé, màé
palate	lègàlàpà, mà-
pancreas	màràkáná mańtsì
patella, knee cap	thèlèdì, dì-
penis	pốlồ, (or ǹtsútsú), dì-
penis and scrotum together	màpèlè
pericardium, membrane covering the heart	lèàpàràpèló, mà- (or lèthàpèló, mà-)
perineum	lègàré lásèbónó léḿnyố
peritoneum, fatty membrane enveloping the bowels	lòmípì, mà-
placenta	mòtlhánà, mè-
pubis	tếlwáné, dì- (or gènàná, dì-)
rectum	mòngồpố, mè-
rib	lègòpồ, dìkgòpồ
scrotum	lèrềtề, mà- (or thálà, dì-)
sacrum	mòkốtồ, mè-
saliva	màthé
shoulder bone humerus	lèsùhú lá lèbốgồ, mà-

shoulder	lègétlà, mà-
sinew	mòsìfà, mè-
spinal cord	mòkồlềlà, mè- (or mònyétsáné, mè-)
spine	mòkwàtlà, mè-
skeleton	lòswàềlà, mà- (or lòwà, mà-)
skin	lètlàlồ, mà-
skull	lògátà, mà-
spleen	lèbếtề, mà-
sternal notch	lètswàlồ, mà-
sternum	màkồpànềlồ á sèhúbà
stomach	mògódù, mè-
testis	thềkgwề, dì- (or lèrềtề, mà-)
throat	mòmètsồ, mè-
thumb	mònwànà wá kgònópé, mè-
thigh	sèròpè, dì-
tibia	mòmố, meômô
toe	mònwànà wá léòtò, mè-
tongue	lòlémè,dìtémè-
tonsil	kòdù, dì-
tooth	lèínồ, mềnố
trochanter	tsúńké, dì-
thyroid cartilage	lèhíhírì lá kgốkgốtshồ
waist	lèthềká, mà-
wrist	tòkòlòlồ yá séátlà, dì-
umbilicus	mòhúbù, mèhúbù
uvula	lòléngwáná, mà-

vagina	m̀nyồ, dì-
vein	lòsíkà lo lò sésàné, mà-
vertebra	lèrápồ lá mókwátlà, mà-
vulva	m̀nywànà, dì- (or m̀pàpà, dì-)

APPENDIX D - CALLS TO ANIMALS

fọtsêk	(to a dog) go away!
fšaa	(to birds) go away!
haneo	(to inspanned cattle) stop!
hoop	(to inspanned cattle) go!
kats	(to a cat) go away!
kibi	(to a chicken) go away!
kibi, kibi	(to a chicken) come here
oki	(to a pig) go away
oki, oki, oki	(to a pig) come here
omo	(to a cow) move back
puria, puria	(to goats) go away
pcw [sounds like noise we make when kissing]	(to a dog) come here
saa	(to a dog) "sick him!"
sipi, sipi	(to a cat) come here
tonki	(to a donkey) go away

APPENDIX E - CLOTHING

Dìàpàrò	Clothing
bákí, dì-	coat
bếnếbòrókgwé, dì-	underpants
bếnếhếmpề, dì-	vest
bòláùsù, mà-	blouse
bòrókgwé, mà-	trousers
hếmpề, dì-	shirt
hútshé, dì-	hat
jásè, dì-	coat (long) topcoat, overcoat
jèrésí, dì-	sweater (cardigan)
kàúsù, dì-	stocking, socks
khíbá, dì-	apron (made of skins)
kòbồ, dì-	blanket
léìfi, dì-	brassiere
màkgábè (no sg.) singular lekgabe means one string of the makgabe	fringed "G-string" worn by small girls (under 5 yrs. of age), formerly worn by all girls until puberty when they switched to khiba.
m̀mésè, mèbésè	knit hat, beret
mòsésè, mè-	dress
mòswàpó, mè-	skin worn by men; like underpants
mòthíbám̀páná, mè-	skin used as underpants by men--like tshega
ónòrókó, dì-	petticoat, slip
rám̀phếếtšhànè, bó-	sandles made of skin (traditional)

sèkếtề, dì-	skirt
sèkípá, dì-	(pullover) sweater
sèkhùkhù, dì-	umbrella
túkwí, dì-	scarf
thàrí, dì-	sling for carrying infants
tshégà, dì-	loin cloth for boys

APPENDIX F - DISEASES

Màlwétsè	Diseases
dìkòdù	diptheria
húpế lá	asthma
káńkèrè	cancer
kgódísá, dì-	hiccups
kwàtsí, dì-	ulcer, syphilitic sore (open sore - internal or external)
lèpềrồ	leprosy
lètlhátsồ	vomiting
lètshòrómà, mà-	fever
màfátlà	baldness
màlà-á-màshíbídù	diarrhea
màúwé	mumps
m̀híkélà, [m=me]	cold, grip, stuffy nose
mòkgótlhàné, mè-	cold
m̀mípềlá [m=mo-]	constipation
m̀mókwánà [m=mo-]	small pox, measles
mòtótwàné, mè-	hysteria
mòtshwá	rash, urticaria
mòtshwếềtshwếề	eczema, scabies
ngồpề	bleeding piles
sèbólàí, dì-	abscess in the arm-pit
sèdídí	delirium/dizzyness
sèhúbà, dì-	cough, cold
sètlhàbí, dì-	pain (stabbing one)

thòsólà, dì-	early infectious syphilis
thồbềgà, dì-	fracture
thùtlwà (no pl.)	chicken pox
tlhàgàlà, dì-	an abscess
tshùtsềgồ, dì-	dislocation

APPENDIX G - FOOD

Dijo tse di dirilweng ka masi	Dairy Products
bốtồrố	butter
kásè, dì-	cheese
màdílá	sour milk, yoghurt
màšì	milk
rốmồ	cream

Dìnó	Beverages
bòjàlwá, mà-	beer
khàdì, dì-	strong alcoholic drink made from honey and herbs
màgéù	thick drink from porridge; gruel
mètsí	water

Màúngồ	Fruit
lèbòwà, mà-	mushroom
m̀mílồ, mèbílồ	a wild fruit
m̀múpùdú, mèbúpùdú	a species of wild apple
m̀fáwà,mèfáwà	wild fig
mògábàlá, mè-	edible climbing plant
mògòrògòrwànà, mè-	species of wild orange

mògwánè	hard brown edible berries
mòkgálò, mà-	"hook thorn"; a species of "wait-a-bit" thorn
mòpípì, mè-	an evergreen tree, species of "gum"
mòràmà, mè-	an edible wild nut
mòrétlwà, mà-	wild grapes
mòrốjwà, mè-	a small edible fruit with date-like flavor
mòrúlà, mà-	wild plum
mòrùtlwá, mè-	orange fruit with a hard rind
mòtòròkò, mè-	prickly pear
mòtlòpí, mà-	plant whose roots substitute for coffee beans; and whose fruit is eaten
mòtsòtsòjànè, mà-	a bitter sweet edible fruit
nàmúné, dì-	orange
nàríkí, dì-	tangerine, (naartjie (Afrikaans))
pérékìsí, dì-	peach
sèrótòlógà, dì-	a thorny tree with plum-like fruit, red when ripe
tèrébé, dì-	grapes

Dìnàmà	Meat
kókò, dì-	chicken
kòlòbề, dì-	pork
kgòmó, dì-	beef

lèbìtsé, mà-	a species of beetle
ǹkú, dì-	lamb
nàtồ	a species of worm
ǹtlhwá, dì-	black flying ant
pódì, dì-	mutton
pháné,	a species of worm
sègòngwánà	brown locust
tlhàpì, dì-	fish
tsìề, dì-	red locust

Péô	Grain
lèbềlếbềlế, mà-	millet
lèbềlế, mà-	"corn" (Br.); sorghum
m̀mídì, [m=mo-]	"maize" (Br.); corn
ǹtshề, dì-	sweet reed
plálètshé, dì-	"mealie meal" (Br.); corn meal

Dìjó tsé dí búdúlèńg	Prepared Food
bògốbề, mà-	porridge
kgòbè, dì-	cooked beans
lèfátá, mà-	cooked beans, corn, or sorghum
lègálà	porridge cooked with sour milk
mògètlò, mè-	porridge used for making beer

m̀phềrềtlhàné, bò-	porridge made from mealie meal (cornmeal)
mòròbbòló, mè-	soup made from melon-seeds
mòsốkố, mè- (a) wa phaletshe (b) wa mabêlê	stiff porridge
mòtồgố, mè-	soft porridge (sour)
sèbúbé, dì-	porridge cooked with sour milk
sègwàpá, dì-	biltongs, jerky
sèrồbế, dì-	tripe, cooked organ meats
sètá́mpô, dì-	samp, hominy
tìńg, dì-	sour porridge
tshồtlhồ, dì-	minced meat (Br.), hamburger

Mèrốgò	Vegetables
àéyè, dì-	onion
bónǵkísí, dì-	pea
kwíì, dì-	onion
lèphùtshé, mà-	pumpkin
letlhódí, dì-	mung bean
ǹàwá, dì-	bean
pàtátá, dì-	sweet potatoes
sègwềtề, dì-	carrot
tápòlế, dì-	potatoe
tlòó, dì-	njugo bean - an underground bean ("earth nut")

Lètlhàbúlè	Harvest Foods
lègápu, mà-	water melon
lèkgómáné, mà-	warted gourd chayotes
lènốkồ, mà-	ground nut
lèrốtsế, mà-	a type of melon
mònyàkú, mè-	an edible leaf
nyèbù	green soft beans
róthwé	an edible leaf
thépé,	an edible leaf

APPENDIX H - HOUSEHOLD GOODS

Dìlwànà tsá ǹtlò	Household Goods
béìsànè, dì-	basin, bowl
bòdílồ,	smeared portion of floor
bòláò, mà-	bed
lèsồ, màsồ	wooden spoon
ếmềrế, dì-	bucket, pail
fé(ń)sètèrè, dì-	window
gàísì, dì-	mud house, square-with thatched roof and stoop
gàlásè, dì-	glass
gáráwé, dì-	spade, shovel
háràbésè, dì-	square house (same as gàísì)
jókwé, dì-	yoke for oxen
kếtlềlế, dì-	tea pot
kíká, dì-	mortar
kólóí, dì-	wagon pulled by oxen
kópí, dì-	cup
kgámếlố, dì-	bucket
kgoro, dí-	doorway
kgồtlwánè, dì-	side room built on the side of a rondavel
lèbékèrè, mà-	enamel cup, mug
lèbồtànà, mà-	any wall made of soil and cow dung

lèfếềlố, dìphếềlố	broom
lèfềtlhồ, mà-	wooden "spoon" used for beating things. e.g., eggs
lègápà, mà-	big round calabash used for storing or carrying beer
lègórà, mà-	a fence built with branches of trees surrounding the entire household
lèkồtswànà, mà-	any wall made of soil and cow dung
lèkùká, mà-	bag used for storing milk
lèsàká, mà-	kraal, a fenced enclosure for animals
lèsềlồ, ditshelô	basket used for winnowing
lèswànà, mà-	an eating spoon (e.g., teaspoon, soupspoon)
lòbàtí, mà-	door
lòlwàlá, mà-	big flat stone used for grinding grain
lòlwàpá, mà-	the floor within the 'legora' (also lelapa, lolapa, lapa) used figuratively to mean 'home'
màthùdí,	veranda
mògòmá, mè-	plough
mògópò, mè-	wooden basin
mòkgòrò, mè-	house at the lands not neatly thatched
mòpếtồ, mè-	Engl. style bed
mòrìtshànà, mè-	clay basin
mòrúfá, mè-	wooden bucket used for milking

mòsềmề, mè-	mat made of grass
mòtláàgánà, mè-	house built with green (not dry) tree branches- used as a fire place or tent
mòtlhồtlồ, mè-	beerstrainer made of string
mòtshè, mè-	wooden pestle
ǹkgwánà, dì-	clay pot
nồtồ, dì-	hammer
ǹtlwànà, màtlwànà	an outhouse
pètlwànà, dì-	hoe
pínágàré, dì-	wooden pole used in the middle of the house to support it
pìtsá, dì-	cooking pot
phàfànà, dì-	calabash used for drinking beer
phàtế, dì-	skin mat
phóthồ, dì-	flat stick used for thrashing corn
ráǹtáfòlế, bò- (or mà-)	rondavel (a big one)
sèdìtsé, dì-	tail of a horse made into a whisk used to chase flies away
sèfàlànà, dì-	granary - thatched mud structure for storing grain
sèfépì, dì-	a whip used for beating inspaned oxen
sègố, dì-	calabash used for drinking water
sèkótshèkárà, dì-	a donkey cart
sèléí, dì-	a sledge

sèlếpề, dì-	an axe
sèmé, dì-	a whip used for beating inspanded oxen
sèòkòmềlà bàgwế, dì-	a small round window at the back of a girl's house
sèrépódí, dì-	stoop
sèròbé, dì-	kraal for small goats and sheep
sèrótò, dì-	a basket used for keeping clothes
sètúlố, dì-	chair
sètlàtlà, dì-	a door woven from sticks
sètlhówà, dì-	the metal strip on top of the house or roof - in olden times was made of leather
sètswàlồ, dì-	door
šhágà, dì-	saw
táfòlế, dì-	table
thìpá, dì-	knife
thùtsánà, dì-	small rondavel
tlàtlànà, dì-	a basket for carrying grain
tlhồbồlồ, dì- (or tlhồbồrồ)	gun
tshìlwànà, dì-	small "crushing stone" - used with 'tshilo' to grind grain

APPENDIX I - IDEOPHONES

In Setswana, as in other African languages, ideophones constitute a distinct part of speech, in many respects similar in function to the adverb. Although comparable to a certain extent with onomatopoeic words of European languages, (Cf. English 'bang', 'snap', 'whoosh', 'drip', 'zoom', and'zap') there is an important distinction. Ideophones describe sound, color, smell, manner, appearance, state action, or intensity, whereas onomatopoeic words are descriptive of sound only; and are usually impulsive and emotionally colored, used most commonly in descriptive statements and narrative, thus providing greater emotional appeal to the listeners. They are often accompanied by suitable gestures--here indicated between [...]--and are almost essential to any really colorful description.

As a rule, ideophones are preceded by a form of the verb -re 'do, say'. Since they have no real parallel in English, ideophones are very difficult to translate, and only indications of their significance can be given here.

The best explanation is often an example. For that reason, I include the following poem to illustrate Setswana usage of ideophones (underlined below):

Setswana	English
Mmutla ke bonye mmutla	A hare, I saw a hare
Mo sekgweng se se teteane.	In the thick forest.
Ntša ya re potoko, potoko.	A dog went _____,_____.
Mmutla wa re tseka, tseka.	The hare went _____, _____.
Ntša ya re tšhaa, tšhaa,	The dog went _____, _____,
Tii, tii, pôtê, pôtê.	____, ____, _____, ____.
Ga re tu.	Everything went ____.

Potoko is the noise made by a galloping animal. Tseka describes the way the hare runs--that is, hopping in a zig-zaged fashion. Tšhaa is descriptive of spreading, and here gives an impression of the dog in hot pursuit spreading its legs so it can run at top speed. Tii describes the noise made by the dog while running on a somewhat hard surface. Pôtê describes the action of the dog screaching to a halt and turning quickly in order to catch the hare. Tu means 'silent'--that is everything in the forest suddenly went silent when the dog caught the hare.

I must also emphasize that I have included below but a small portion of the ideophones that exist in Setswana.

Setswana	English
bìló	(of rising to the surface. E.g., fish in river)
bzà	(noise made when you crush an egg shell or break a glass)
dìló	(give a dirty look to someone)
dìkế	(of setting or disappearing, as the sun. Of taking a quick turn - or ducking into someplace.)
fṛṛṛ	(of whirring, as a bird in rapid flight.)
gàmế	zoom into a hole or house)
gàù	(-silence all of a sudden)
górò	(cause to gush or pour out--as sand from a dump truck, or water from bucket. To spill out contents all at once.)
gwàà	(of heavy rain falling)
hirí	(of dropping or falling in a faint)
húbèè	(turn red, as in blushing, sunburn, litmus paper in an acid solution.)
jàpú jàpú	(water splashing about in a container or hitting against something like stones on a seashore; or feet when crossing a stream)
khúrú (selelô)	(burst out crying)
khúrú	(of putting a lid on a large pot)
kgá	(of striking a cow on the head - or any large animal - with a stone or blunt object)

kgế	(of chopping meat, bone, or tree, anything large and resistant) "chop" "chop"
kgêṛṛṛ	(of paper tearing)"rip"
kgóthù	(when you break a big bone or stick) "snap", "snap"
kgồồ	(of hitting cattle or people with a whip of a single leather strip)
kgố	(a) (knock head against tree or wall) (b) (someone hits you on the head with a heavy blunt instrument like a club, stick, or stone)
kgwátlhà	(of unexpected and sudden appearance, such as by a person, animate object, or the sun from behind cloud or coming up in the morning)
kồmề kồmề	(eat fast) "gobble" "gobble!"
kòtlwế	(of disappearing over the horizon, hill - as the sun or a person)
kúditề	(of swallowing a big piece of food - like a python eating a P.C.V., or a giant eating a human whole.)
kwàtlà-kwàtlà	(noise made by horses hooves on a hard surface)
lềlềlềlề	(a member of the "digagabi" suddenly slinking away)
mànà (faatshe)	(of softly lying flat on the ground on your stomach - as lions, people trying to hide)
mènò	(of sudden over-turning, turning back, or changing directions - as people, animals)
mồrồgồ	(of splashing - as of a huge wave at beach or a heavy object falling over with its full weight)
nà-nà	(of treading softly and stealthily so as not to be detected)

ngòthí	[thumb nail of left hand placed under front upper teeth (fingers clenched) and then nail snapped from underneath] - "you won't get it" "I won't give it to you"
nwềế	(of sinking or diving under the surface, especially in water)
nyèdí	(of twinkling or glowing, as the stars)
nyềmế	(disappeared from sight suddenly - e.g., bird, animal)
pàl	(a) (to become blind, black out) (b) (to be finished, gone - as food or money) [used with hand gesture - left sweeping in front of mouth]
pàlàkàtà	(of unexpected arrival)
pềná	(of running away, escaping)
pìl	(of pinning down, causing something to fall and, thus, be captured - as a vulture catching its prey or a wrestler pinning down his opponent)
pírígì	(of falling heavily "thump!" -as big objects - noise made when falling down)
pìtìkí	(of tumbling, turning, or rolling over, as kids on hill rolling down or car over a cliff)
póng	(noise when striking a heavy object such as an animal horn, a drum of water half full or a church bell)
pòrú	(of plunging into water - like a frog)
pòtòkò	(of galloping)
pòtsế	(of shooting or running out - like a bullet, jet plane or roadrunner)

pố	(of knocking someone on the head with a big stone, huge stick, billy club) gesture [make a click by placing pressure on index finger's middle knuckle with other index finger]
pồṛṛṛ	(of liquid forcing its way or pouring out from a hole - such as a waterfall, dam breaking, or water from hose or tap)
pồtế	(of zooming, disappearing fast - such as a falling star, train turning a corner)
pú	(of hitting an animal on its stomach, as with hand or stone)
pùù	(of falling on your stomach after tripping)
phàà	(of glass breaking - of splitting wood easily, balloon breaking, tire or paper bag bursting, slap on face, or clapping hands)
phámò	(of snatching fast - as frog catching flies)
phàphàphàphà	(of flying or flapping, as flag or cloth in wind)
phárề	(of falling on your back; or throwing a frog, "bogobe," or snake on the ground or baby falling on its bottom - a dull thud)
phàràgàtlhà	(of sudden and unexpected appearance)
phàthề	"whop!" (-a dull thud such as made by throwing a frog on the ground - or a cow dropping its dung)
phàtlá	(of scattering - such as of seeds, beans, people, clouds or ants)
phàtsì	(of reflecting light - such as lightning, rhinestones, neon sign, stars, eyes)
phàtšhà	(of splashing - as when water dropping, water being thrown out, waves on shore, or a car passing through large puddle)

phếlềlế	(of a sudden appearance - like ghost making himself visible)
phòšù	(of tumbling into a hole or water - or of stepping into a soft spot and when you do so it depresses - like mud or snow)
phúû	(of suddenly smelling bad - as produce going rotten or skunk emitting his odor)
rrùùù	(when a big fire burns - or birds are in rapid flight)
rágò	(of starting up and running because scared)
ràrế	(when caught in something - or when something twines itself around you - as a creeping plant, snake, turnstile, wire on street, person in embrace, etc.)
ráthò	(when a rope or string breaks, as a necklace, belt, shoe, sandal, string of tennis racquet, strap, thread, or button)
rétò	(of turning around fast)
rúthù	(of falling like a child or a fool with your head back - of tumbling over)
rwàềrwàề	(of eating hard candy or bones and breaking them with the teeth) "crunch!" "crunch!"
rwàrwà	(of walking on crumbs of sugar)
sàl	(of sudden scattering - such as grains of rice falling on floor, beads falling from a broken necklace)
šàà	(noise made by fat when falling in the fire as meat is roasting - spattering fat, or water dropping in hot oil)
sétò	(of springing up, appearing suddenly - as a rash, plants sprouting, revealing secrets, development of snapshots, tear in clothing revealing skin beneath)

sềkềlềlề	(when a structure leans or twists out of shape - as the Tower of Pisa)
sềlế	(crawl away suddenly - go away unnoticed quietly, or cut out) hand gesture: [with right hand extended all fingers straight and pointed upwards - left hand quickly moves upward from wrist of right, (encircling it).]
sétlhềề	(to turn grey, dirty or yellow)
siks	"he ran away" hand gesture: [clenched fingers, outstanding thumbs pointing upwards - right hand directly in front of left]
sìtlhà	(when something big falls, as a rhino, an elephant, or a boulder)
swàề	(leave without being noticed - [Cf. sêlê]
swà swà	(crunching or walking on sand - like an elephant walking on dried leaves or grass, or a girl's petticoat rustling under her dress when walking) "rustle!" "rustle!"
swàtlhà swàtlhà	"rustle-rustle!" (of walking on dry leaves) [Cf. swa swa]
tálàà	(turned green - as the forest in spring)
tềpếế	(of trickling - as water in creek, icycles, crowd from a stadium before game is over, or tears)
tềtềtềtề	(of shivering as from cold; jello; or teeth chattering)
tìdìdìdì	(of rumbling, roaring - as a mine falling in, thunder far off, sonic boom, earthquakes, dynamite or cannon from far off)
tìí	(of sudden extinguishing - as TV set, fire, or lights)
tìké	(of zooming - [same as pồtế])
tìmế	(of sudden disappearance - such as cookies or money)

tṙrr	(of the earth trembling - as in an earthquake)
tòlòbú	(of plunging into deep water - as a frog, small child or stone)
tú	(of quietness all of a sudden)
tùù	(turned white - suddenly - as someone's hair does overnight after having received a great shock)
twàà	(of whiteness) [same as tùù]
thềế	(of turning, changing directions suddenly - as the wind, or a boy riding a bike on a rocky path)
thìí	(of becoming dense, opaque - such as clouds, fog, smog, dust, smoke - anything blocking vision)
thíphò	(of a thin object snapping or breaking, as cord, strap, or a wishbone)
thòbú	(of large objects plunging into water - like boulder, person)
thồồ, thồồ	"drop!" "drop!" (of liquid falling in large drops - such as water from a tap)
thúsù	(of sudden appearance)
thùsù	(of jabbing or piercing with pins or needles)
thùù	(a) (striking heavily or bashing into something - as knocking your head against a cabinet) (b) "bang" (of explosion - as a car backfiring or a gun going off)
thwàà	"thwack" (of crackling noise such as made by a whip or "blanket/towel snapping")
tlềkềtlềkề	(of shivering, shaking such as from fear, bridge to a boat from the dock, a train moving, wings of a plane while in flight)

tềṛṛṛ	(of - tearing - as paper or cloth)
tlòlế	(of jumping over a fence in order to escape)
tlhồồ	(of falling on your toes from a high place, such as a tree, a second story window)
tlhồồ-tlhồồ	(of running lightly on tips of the toes so as not to be heard)
tsárà	(of spraying - such as octopus its ink, or insecticide from an atomizer)
tsềề	(of great heat, from the sun) [this ideophone comes from the word for the noise made by insects when its hot in summer]
tsirí	(of tinkling - like glass wind chimes)
tsúbù	(grab fast - like a frog flies)
tsùrá	(of squatting on the ground)
tsúrú, tsúrú	(noise made in bucket when you milk cows or goats)
tsurrrr	(when blood comes out like water from a tap)
tswềề	(of popping up suddenly - like people and animals standing, toast from a toaster, or plants sprouting)
tshềkgề	(of cutting, slicing flesh)
tshòò	(turning black suddenly)

APPENDIX J - IDIOMS

The following is but a small sample list of common Setswana idioms to give you a feel for the culture.

go baya faatshe	(lit. to put on the ground.) to give up (in a discussion, argument): "to throw in the sponge/towel"
go baya pelo	(lit. to put down your heart) to keep/hold still; to calm down: "to cool it" "to take it easy"
go digêla dibete	(lit. to drop your liver) to cool down (when angry) "to not get your bowels in an uproar".
go digama osa ditlhapêla	(lit. to milk before washing your hands) to be sorry after doing something you wish you hadn't: "to go into something with your eyes open".
go ijesa ditoro	(lit. to feed yourself with dreams) to daydream to"build castles in the air".
go inaya naga	(lit. to give yourself to the forest) to run away: to"cut out", to"beat it"
go itaya kgomo lonaka	(lit. to hit cow on the horn) to know the truth: "to hit the nail on the head".
go itaya masepa kapatla	(lit. to hit shit with a stick) to be in a mess: to be "fouled up." to be "screwed up"
go itshwara matlhô	(lit. to touch yourself in eyes) to wash your face.
go ja dirêthê	(lit. to eat heels) to backbite, gossip: "to wag your tongue"

go ja tlhôgô	(lit. to eat a head) to think: "to use your noodle/noggin".
go moja loleme	(lit. to eat his tongue) to get/suck information from someone; get someone to reveal a secret: "pump someone".
go le botsa phiri	(lit. to ask wolf where the race is) to run away.
go nna dinala	(lit. to be nails) to steal;be a thief: "to have sticky fingers", "to pinch", "to lift".
go nna leleme	(lit. to be tongues) 1) to be a liar: to "be Janus/two faced", "to speak with forked tongue". 2) to talk a lot, gossip: "to have a tongue made of very loose leather",
go nna mosima wa phiri ka maragô	(lit. to sit on top of wolf's den) to be in a strategic position: "to sit on top of the world", "to have it made".
go nna ka kwa mosing	(lit. to sit near smoke) to cry in secret.
go oketsa maragô ka majê	(lit. to increase your bottom/behind with stones) to pretend to be something you are not: to "put on a good show", to "put on the dog/ritz".
go rothisa mmutla madi	(lit. to bleed a hare) to reveal a secret: to "let the cat out of the bag", to "spill the beans".
go rôba sogo	(lit. to break saw (mine term) to rest, "saw a few ZZZ's", to "take a nap".
go thanya lemapô lele tsebeng	(lit. to wake up when the wooden nail is already in your ear) to "be sorry is always late." "to cry over spilled milk".
go tlhanola dirêthê	(lit. to (see) the inside of the heels) to run away, flee: "to light out", "to take off".

go tsêna ganong	(lit. to enter the mouth) to interrupt: "to butt in".
go tshwara phagê ka mangana	(lit. to catch a meercat by the cheeks) to be in serious trouble: "to catch a cobra/lion by its tail".
go tshwaratshwara	(lit. to catch-catch, grab-grab) to be "fidgety" - "grabby".
go tshwara ka tlhôgô	(lit. to catch by the head) to have the situation well in hand, well under control: "to have the bull by the horns".
goya magaleng gabedi	(lit. to go to hot coals twice) to learn your lesson the first time around: "Once beaten, twice shy" "A burnt child dreads the fire".

APPENDIX K - INTERJECTIONS

Interjections are words exclamatory in character used to express some emotion, convey assent or dissent, call attention, or give a command. As in English, and all other languages for that matter, emotional tone plays an important part in the use of interjections. The exact significance often depends on the attitude of the speaker as evident from his tone of voice. For example, take any one of the English equivalents listed here (like 'what a shame', 'no', 'yes', and 'mhm') and see how many different meanings you can evoke simply by changing your 'tone of voice'.

á à	"are you serious!" "are you kidding!" "you must be out of your mind!" (It would be impolite for a child to say it to an elderly person. E.G., wife at 3 o'clock in the morning to husband: I want some pizza and ice cream! Husband: á à.)
àhéè!	"yes, that's right!" (general agreement) E.G., A: 1 + 1 = 2 1 x 2 = 2 B: àhéè.
áò	(a) "no kidding?" "oh really?" (cry made when surprised)
àó	(b) "that's too bad!" "how sad!" (when feeling pity for someone)
àò	(c) "O yeh!" "sure!" "so's your old man!" (indicates scorn or contempt, disbelief)
àò	(d) "stop it" "not again" "stop heckling me" (indicates annoyance)
bárólóǹg ba kae! ; bakwena ba kae! etc]	"gracious me!" (of amazement, derision, etc.; lit. "where are the Barolong? etc.) "what are we B______coming to!" "what has become of us B_____!" [Own tribe name, chief, "mophato" or your own ward name is used]

bàthò	"really!" (expresses mild surprise, amazement, wonder)
c c c c	English "tsk tsk" [Pronounced like (English "tsk tsk")] as (a) "shame on you!" "too bad!" "bad luck!" (deprecation, disapproval) (b) "what a shame!" "oh, that's too bad!" "what bad luck!"(regret,sympathy) (whether (a) or (b) depends on "tone of voice")
èè	"yes!" "okay!" (common yes) (you can't say it to an older person without using ìmá - "èè, ìmá" - "yes, ma'am" or ìrá -"èè, ìrá".- "yes, sir.")
èhé	"really?" "Is that so?" (expressing surprise at hearing something that's news to you). (also somewhat of a conversation filler - in that the listener to a long discourse will commonly punctuate the speech with "ehe"s - much like we do with "uhuh"s.)
gópê̇	"Never!" "Not a hope!" "Not a bit of it!" (used when swearing to the truth of a statement.)
gề̂rrì	(imitation of noise you make when snoring)
háò	"how disgusting, indecent!" (expressing surprise, distress) (said of someone when he breaks the social code)
hèé	"what?" "yeh?" "huh?" (Used in answering a call) (It is impolite to use this in answering anybody older than you.)
héèlá	"hey, you!" "hey!" "hey there!" (used to call someone relatively distant - considered mildly rude for anyone to use.)

héì	"Hey!" (used to call to someone relatively nearby. Note that "nearby" covers a greater distance in Botswana than it does in America. It can not be used by anyone to call someone older.)
hóó hóó	"stop! stop!" "wait for me!" (used when you want people in a moving vehicle to stop it and wait for you to board)
ìjá or já	"my! my!" "that's too bad." (a) (expressing catastrophic surprise - such as at seeing a snake suddenly) (b) (expresses embarrasment and commiseration at someone breaking the social code. Children should not say it to their elders)
(í)jóò	"ow!" (cry of pain)
(ì)jóò	"no!" "is that so!" (cry of disbelief - not contemptuous)
ish̄	"ouch!" (cry made when you hurt yourself)
kár̀rế; kám̀mế!	"By my father!" "By my mother!" "Honest to God." "Cross my heart". (Girls swear by their mother, boys their father. Used when swearing to the truth/value of a statement.)
ke gone	"all right, O.K."; "So long! See you later"
kốkồ	"knock! knock!" "May I come in?" "is anyone at home?" "Yoo hoo!"
lébògólògólò!	"Never!" "Not a hope!" (When swearing to the truth of a statement)
légókà!	"Never!" "Not a hope." "Not on your life!" (When swearing to the truth/value of a statement.)
lérè	"here!" "give it to me!"
ń-m̀	"no!" (general disagreement with a statement - disbelief. Children should not use this form with their elders.)

m̀ḿ or m̀m̀	"uhuh" or "mhm" (considered mildly impolite, the lazy way of saying "yes")
m̀mé	"here, take this" (call to draw attention and at same time indication that hearer should take what speaker is offering. Like English, it can be a punch in the nose you are asked 'to take')
mògàlám̀mákàpáà!	"Don't tell me!" "no kidding!" (of amazement, derision)
m̀mété rúrì	"truly!" "Swear to God!" (When swearing to the truth of a statement. This is more emphatic than either mmete or ruri when used singly; and therefore, more truthful).
m̀nýaà	"no!" (general way of saying 'no' sometimes lengthened to nnyayaa- which is considered "a lazy way" of saying 'no' m̀nyáyàa is sometimes more emphatic than m̀myáà.)
ḿmxàế	"sorry!" "excuse me!" (a) (said when a person unintentionally bumps into (or steps on) another person.) (b) (or an expression of sympathy or consolation to an injured person)
ɔhúɔhú	(imitation of noise made when coughing)
ɔthíà	(imitation of noise made when sneezing)
rúrì	(a) "truly!" (b) "truly?","really?" (used when swearing to (a) or inquiring about (b) the truth value of a statement)
tswềề-tswềề	"pretty please with sugar on it!" (almost begging someone to do something)

tshikhl, tshikhl or tshi	"brr!" (expression of cold)
tšhòtšhòò	"ouch!" - like ish. (when hurt - expresses pain)
wàii, àlii, òii	"oh yeh!" - like ao-(c) (expressing ridicule, scorn)
xx!	"get lost" "stop it" "I'm disgusted" (expressing mainly annoyance, contempt, and disgust) [The sound of x is like the one we make when telling a horse to start moving - a clicking sound] (This should not be used with an elder person)
x-x-x-x	(a) "excuse me please" (when wishing to pass by someone blocking your way.) (b) "hold still" "stop" "whoa" (stopping animals spanned to a cart) (c) (telling a child to spit out something he has put in his mouth.)

NUMBER KEY TO KINSHIP CHART

NUMBER ON CHART	SETSWANA TERM
0 = ego (male)	
1 15-16-17-18 (if older than ego--optional) 26-31 (if older than ego--optional)	àbútì, bó-
3 19-20-21-22 (if older than ego--optional) 27,28 (if older than ego--optional)	àúsí, bó-
1 3 15-16-17-18 (if older than ego--optional) 19-20-21-22 (if older than ego--optional) 26,27,28,31 (if older than ego--optional)	ǹkgóǹné, bó-
2 -4 15-16-17-18 (if younger than ego--optional) 19-20-21-22 (if younger than ego--optional) 26,27,28,31 (if younger than ego--optional)	ńnàkề, bó-
3 -4 19-20-21-22- 27,28 (optional)	kgáìtsádíàkề, bó- [N.B. if a girl were ego, then 1-2 15-16-17-18-26-31 would be her kgaitsadi]
5 ,6 24-25 (optional)	mòtsádí, bà- (mògólò, bà- wá mé)
5 24 (optional)	r̀rế, bó- (ǹtátề, bó-)
6 25 (optional)	m̀mế, bó-
7-8-48 11 (if older than 5) husband of 13 (if older than 5--optional) husband of 14 (if 14 is older than 6--optional)	r̀rế-mògólò, bó-
9-10-47 14 (if older than 6) wife of 12 (optional) wife of 11 (if 11 is older than 5--optional)	m̀mế-mògólò, bó- (ǹkókò, bó-)
11 (if younger than 5) husband of 13 (if younger than 5--optional)	rángwàné, bó-

12	màlómề, bó-
13	ràkgádì, bó-
14 (if younger than 6)	m̀mángwàné, bó- (ḿmàné)
15 through 22	ǹtsálàkế, bó-
24, 25	mògwágwádì, bà-
39	mòkgwányàná (mògwế), bà-
28, 31, 26, 27	swárè, bó- (sòbárè) (sobare may be in sè- or mò- class)
32, 33 29, 30 (formerly not called this but now so used)	sètlógólò, dì- (ngwàná wá gá [ǹnákề ǹkgóǹné])
38	ngwètsì, bètsì (sometimes ngwetsi is in mò- (class 1) sometimes in e- (class 5))
[Whole extended family of ego (groom) so refer to anyone in 23, 28, 38's (bride's) family]	bàgwágwadi
[Whole extended family (relatives) of 23, 28, 38 (bride) so refer to anyone in ego's (groom's) family.]	bàkgwányàná
23	mòsádí wá mè, bà-
[0 (if 23 were speaking)]	[mòńná wá mè, bà-]
23 [if 23 were speaking 0 would be mogatsa]	mògátsà, bó-
40, 41, 42, 23	ngwàná - wá - ngwánàkế, bà-
[5, 6 (if 23 were speaking--i.e. her parents-in-law)]	[màtsálề, bó-]
[23 would call 3, 4, and 28]	[mògádìbố, bó-]
34-35-36-37-38-39--(optional)	ngwánàkế, bánàkế
34-35	ngwánàkế wá mòsímàné, bá- mòsímàné wá mé, bà-
36-37	ngwánàkế wá mòsétsánà, bá- mòsétsánà wá mé, bà-
34-35 39 (optional)	(mòrwáàkế, bó-) [archaic]

36-37 38 (optional)	(mòrwádíàkế, bó-) [archaic]
wife of 12	m̀mámàlómề, bó-
45	r̀rế-mògóló-gólwànà, bó-
46 (or any of the preceding generations of women) "my ancestress"	m̀mế -mògóló-gólwànà, bó-
husband of 13	ràkgádì-wá-mòńnà, bó-
husband of 14 (if 14 is younger than 6)	m̀mángwàné-wá-mòńnà, bó-
wife of 11 (if 11 is younger than 5)	mòsádí-wá-gà-rángwàné, bà-
wife of 11 (if 11 is older than 5)	mògátsá-r̀rếmògólò, bó-
husband of 14 (if 14 is older than 6)	mògátsá m̀mémògólò, bó-

MISCELLANEOUS TERMS:

gófếlà (gófếjánè), bó-	last born child
khútsàná, dì-	person with one parent dead
kgốngwánà, dì-	infant--6 mo.-1 yr., (who can crawl, stand up)
lèkáù	teenager (boy)
lèkgàrèbề	teenager (girl)
lérébànà	illegitimate child (child born of a mother for whom bogadi has not been paid)
lèséà	infant--before he has teeth
lèsfềlá	orphan--any age
lètláléányà	step-child
màfátlhà (màwếlánà)	twins
mògádìkánè, bó-	co-wife
mònyádì	groom
mònyádíwá	bride
mòrèbà	barren woman
mòsétsánà	girl (female (8-10 years (able to cook, sweep)

mòsímánè	boy (male (8-10 years (able to look after goats)
ngwàná, bàná	a child
ngwàná wá màítìbó, bàná	first born child

KINSHIP TERMINOLOGY

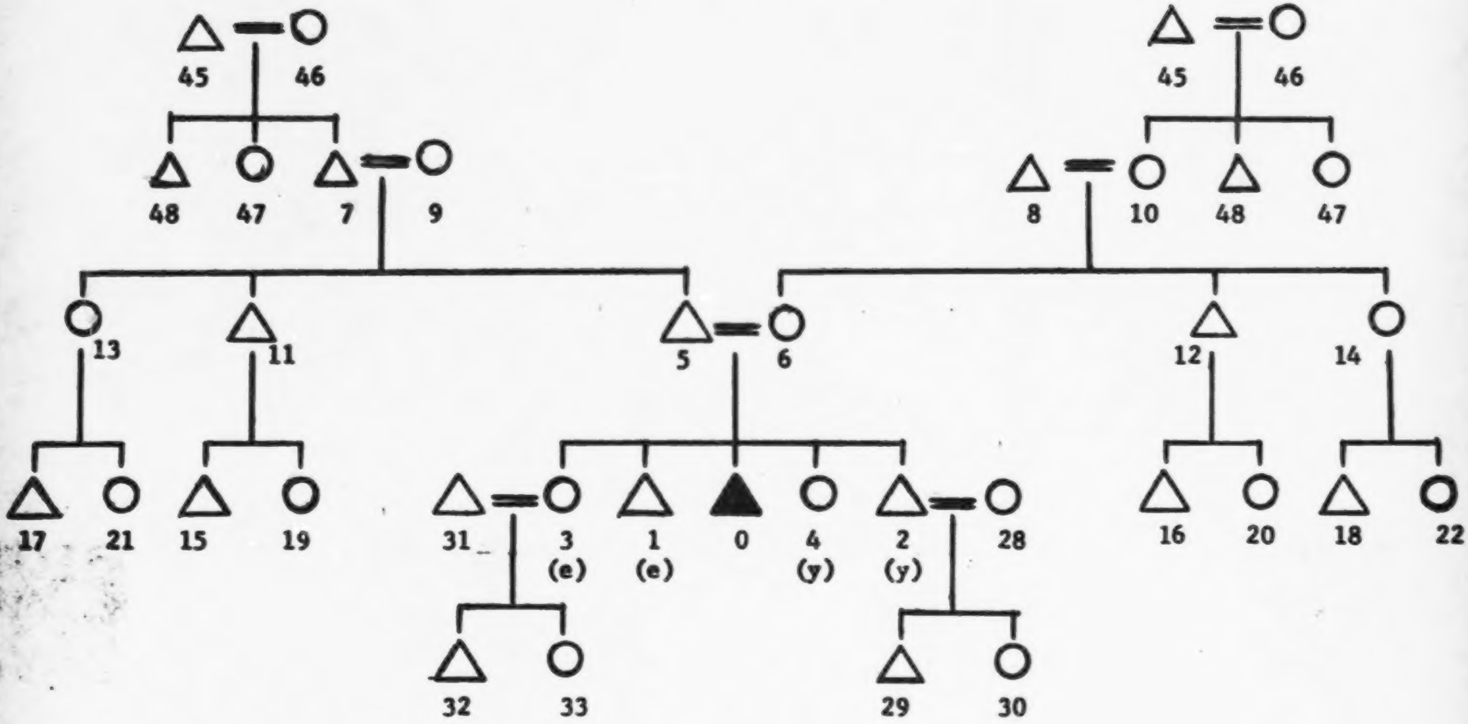
The chart above gives us the list of terms used when referring to or speaking about a certain relative. However, when addressing that particular relative another set of rules must be observed. Children call their relatives by the relationship term followed either by that persons own name if he or she is childless, or by "mother/father of (childs name)". Hence, an aunt, 'rakgadi', whose name is Jane and who is childless will be addressed as "rakgadi Jane", whereas an aunt who had a son John would be addressed 'rakgadi mmaJohn'. Children, or relatives younger than the speaker, are addressed by name.

Sometimes kinship terms can be used merely out of courtesy. For example, the term, 'rre' can be applied to any man of the speaker's father's age and/or to any man who belongs to the same age group ('mophato') as he does, even if the two are not genealogically related. The same holds for the terms 'abuti', 'rangwane', 'rre mogolo', 'mma', 'rakgadi', 'ausi', etc. (Compare this usage to our own use of 'aunt' and 'uncle' to associates of our parents to whom it would be considered impolite to call merely by first name.) Furthermore, 'ausi', and 'abuti', should be prefixed to the name of any friend who is slightly older than the speaker.

KEY TO KINSHIP CHART SYMBOLS

═	married to
△	male
○	female
┌┬┐	sibling to
╤	descent from
▲	ego--or male speaker in this case (point of reference)
(e)	elder than ego
(y)	younger than ego
"optional"	not the primary term used for a particular relationship, but is used on occasion

KINSHIP CHART I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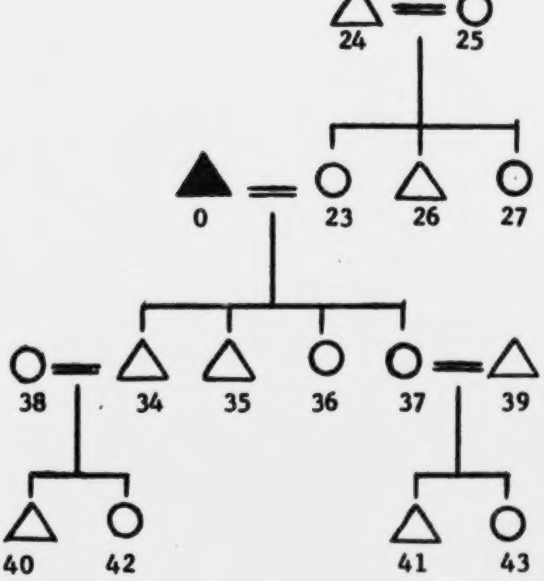
KINSHIP CHART II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APPENDIX M - MUSICAL INSTRUMENTS

Dìlètsô	Musical Instruments
dìtlhàkà	flute (made of reeds)
kàtárá, dì-	guitar
lènàká, dì-	horn
mòrópá, mè-	drum
phàlá, dì-	whistle
sègàbà, dì-	one-stringed fiddle
sègáǹkúlà, dì-	one-stringed fiddle (same as segaba)
sètíǹkánè, dì-	guitar
tèróm̀pétà, dì-	trumpet

APPENDIX N - PLANTS

Dìjálồ (or Dìbzálồ/Dìbyálồ	Plants
lètlhàkòlànà, mà-	a bush bearing black edible fruit
m̀pím̀pítshềgá, bó-	davidjeswortel (Afrikaans)
mòánà	"baobab tree"
m̀múpùdú, mèbúpùdú	a species of wild plum, mimusops species.
m̀mílồ, mebílô	a fruit tree with brown fruit, wild medlar, Vangueria infausta.
mòdùbú, mè-	a (very tall) tree found along the river (a species of willow tree)
mògápú, mè-	a species of very hard thorn tree
mògáù	A very poisonous bulb; a bush very poisonous to animals
mògòdírì, mà-	a bush with small leaves of a pungent smell and thorn-like sprays
mògốnồnố, mà-	a very tall tree with whitish bark and silvery leaves. It is used for beams and rafters for houses. (found in sandy places).
mògòrògòrwànà, mè-	"wild orange"
mògồtlhồ, mà-	a species of camel thorn bush
mògwánà	bush bearing hard brown edible fruit
mòhàtlhá, mà-	"wild wool bush", or the "vaal bush", Tarchonanthus camphoratus.

mòháwà, mèháwà (also m̀fáwà)	a species of wild fig
mòjàǹjá, mè-	a pod-bearing bush which grows in sandy places
mòkàlà, mè-	"red camel thorn", Acacia giraffae.
mòkàlàbàtà, mè-	a species of "wait-a-bit" thorn tree
mòkáwà, mè-	a ground-creeping plant having knob-like fruit. a species of "wild cucumber". It contains much moisture (harmless only when baked).
mòkàìkàì, mè-	a bush used by magicians; a species of "bramble".
mòkólànè, mè-	"palm tree"
mòkgálò, mà-	"hook thorn" or "wait-a-bit thorn" tree, Zizyphus mucronata
mòkgồphà, mè-	aloe ("sisal") baskets can be made from its fibers
mòkgóm̀pháthá, mè-	a bush bearing edible fruit
mòkgótshè, mè-	an aloe used for binding (it has strong fibers)
mòkgwà, mà-	"iron wood thorn tree"
mòkgwềlềkgwềlề, mà-	a species of "mimosa"
mòkhúrà, mà-	the "castor oil plant" a plant bearing thorny pods filled with little black seeds. The leaves are used for polishing floors.
m̀málètswáìtswái, bò-	"sorrel", "suring leaf" used in salads
mònàtồ, mà-	a species of "acacia tree", with red wood.
mònốgà, mè-	a species of shade tree
mòǹwàné, mè-	a tree with yellow berries like currants

mòòlógà, mà-	a species of tree which grows in sandy places. Said to have medical qualities. Smoke from burning wood is believed to be good for headache, if inhaled.
mòốmáné, mè-	a shade tree, evergreen
mòpháné, mà-	a shade tree like the "morula", Colophosperma mopane.
mòràlà, mè-	a species of tree, the wood of which is used for making spoons
mòrékhúrí, mà-	a tree whose wood is used for carving
mòrétlwà, mà-	a bush bearing edible brown berries very much sought after, Grewia flava
mòròlánà, mè-	"chinaberry tree" or "Syringa tree"
mòrúlà, mà-	species of wild plum tree, Sclerocarya caffra
mòrùtlwá, mè-	a tree bearing orange fruit with a very hard rind
mòsètlhá, mà-	an acacia tree with very small leaves
mòsílàbélè, mè-	a species of evergreen tree; the "Karee boom" "the Port Jackson willow", Rhus lancea
mòsú, mà-	"mimosa", Acacia litakunensis
mòsúkùbyáné,mà-	tree whose leaves are used for tea and for reducing fever
mòsúmyáná, mà-	a species of small mimosa
mòtúbàné, mè-	tree with round leaves, and wood used for making furniture
mòtswàlàkgồrố, mè-	a bush bearing yellow flowers. Common weed found in fields.
mòts̆hốtlhố, mà-	a bush resembling the "karee boom", grows by the riverside.

mòtswèrè, mà-	a species of evergreen tree with white bark, used for making "motshe" and other good wooden things. (has brown wood)
mòtlòpí, mà-	a tree with leaves, similar to the olive tree, fruit used to make a drink, roots to make coffee, Boscia albitrunca
mòtlhònó, mè-	a tree with very long thorns
mòtlhwárè, mà-	"wild olive tree", Olea africana
sèbábàtsánè, dì-	plant with a fruit that has hair which leaves a rash
sèphàláné, dì-	a plant with white small thorns
sèpòdísé	The "khaki weed". Named after the police, in whose wake it has traveled all over the country.
thòlá, dì-	large rigid spiny shrub w/yellow fruit, lemon-size and color
thúńtshwànè, dì-	"inky cap" a species of poisonous mushroom.
tshềtlhồ, mèsềtlhồ (or dìsềtlhò)	"marshmallow tree" or "Dubblje doorn" (Afrikaans)

APPENDIX O - SPECIAL OCCASIONS

Mèdìrồ	Special Occasions
bògwề̀rá	boys' initiation school
bòjàlé	girls' initiation school
bòtsétsè, mà-	confinement
dìkgàfề̀là	Thanksgiving (celebrated in September)
dìthóthà	celebration for the dead
kgógólàmókò	rain after thrashing of grain to remove husks
kólóbétsò, dì-	baptism, (celebrated in October)
lènyálố, mà-	wedding
lètsèmà, mà-	community help at farm
lètsómố, mà-	hunt
lètswètlá, mà-	help at the chief farm
màǹtshồ	come out of confinement
lètímề̀lá, mà-	collecting of stray cattle
mògógà, mè-	killing of a cow after your parents' death to make them sleep happily
sèlálélò, dì-	communion, (celebrated in October)
sèpháí (pula), dì-	first rain of (rainy) season
tlhórò	ceremony to come out of mourning

APPENDIX Q - TITLES

I Acquired:

President	Tautona
Vice President	Mothusi wa Tautona
Minister of Development Planning	Tona ya (tsa) Dikakanyetso tsa Ditswêlêlô or Tona ya (tsa) Ditlhabololô
Minister of State	Tona ya (tsa) Mafatshe
Minister of Education, Health and Labour	Tona ya (tsa) Thutô, Bongaka, le Badiri
Minister of Agriculture	Tona ya (tsa) Temô
Minister of Commerce, Industry and Water	Tona ya (tsa) Mmusô le Kgwêbô Papadi (or Ditirô) le (tsa) Metsi
Minister of Home Affairs	Tona ya (tsa) Merêrô ya Legae
Minister of Local Government and Lands	Tona ya (tsa) Dikgaolô le Mafatshe
Minister of Works and Communications	Tona ya (tsa) Ditirô le (tsa) Tlhaeletsanyô
Minister of Finance	Tona ya (tsa) Madi
Permanent Secretary	Mokwaledi yo Mogolo
Mayor	Ratorôpô
District Commissioner	Molaodi
Attorney General	Ramelaô yo Mogolo
Treasurer	Ramadi
Spokesman	Mmoledi

II Hereditary:

King, Chief	Kgosi

Queen, Wife of Chief	Mohumagadi
Headman, Courtier	Kgosana
Prince, Son of the Chief	Morwa-kgosi
Princess, Daughter of the Chief	Morwadia-kgosi

APPENDIX R - TRIBAL TOTEMS

Dìrètô	Tribal Totems (lit. "praise words")

Each clan regards a certain species of animal, plant, or other natural object as intimately bound up with it in some mystical way. What the relation is, how the idea originated, what its forms are and what the vagaries of the system through various stages of development may have been, must be reserved for discussion elsewhere. The element was religious and possibly at one time the members of each clan performed some ceremonial dance in its honor. The dance seems to have disappeared altogether; but, the unusual form of ascertaining a man's clan in the phrase "O bina'ng?" contains the implication either of some lost custom or of some lost meaning of the verb bina, which now means "dance and sing". Again the members of a clan are forbidden to kill or eat of their totem, or use its skin, etc. The totem name serves as the laudatory name (seretò) of every person belonging to the clan which honours that totem. Totems are not necessarily constant. They may be changed--cf. Bagammangwato, whose tribal totem originally was the crocodile (kwena). Below is a list of some of the tribal totems of Botswana:

Bàkgàlàgàdì: tlòù, dì-	"elephant"
Bàkgátlá: kgábò, dì-	"monkey"
Bàkwènà: kwènà, dì-	"crocodile"
Bàlètè: nárè, dì-	"buffalo"
kgòmó, dì-	"cow"
Bàngwàkètsé: kwènà, dì-	"crocodile"
Bàngwàtó: phòtì, dì-	"duiker"
Bàròlòng: tshipì, dì-	"iron"
thòló, dì-	"koodoo"
Bàtàwánà: tàú, dì-	"lion"
(or phòtì, dì-)	"duiker"
Bàtlòkwá: thákàdú, dì-	"ant eater"
(or kòlòbè, dì-)	"pig"

THINGS TO DO - GAMES

"Games" is sort of a miscellaneous, catch-all term used here to group a variety of phenomena under one heading. They are included in the book in hopes that the language coordinator will find time to include other-than-language materials in his class scheduling.

GAMES

1) Morabaraba
2) Song-Dance-Game
3) Malepa
4) Riddles
5) Treasure Hunt

GAME I

Rules to Morabaraba (or Mmele)

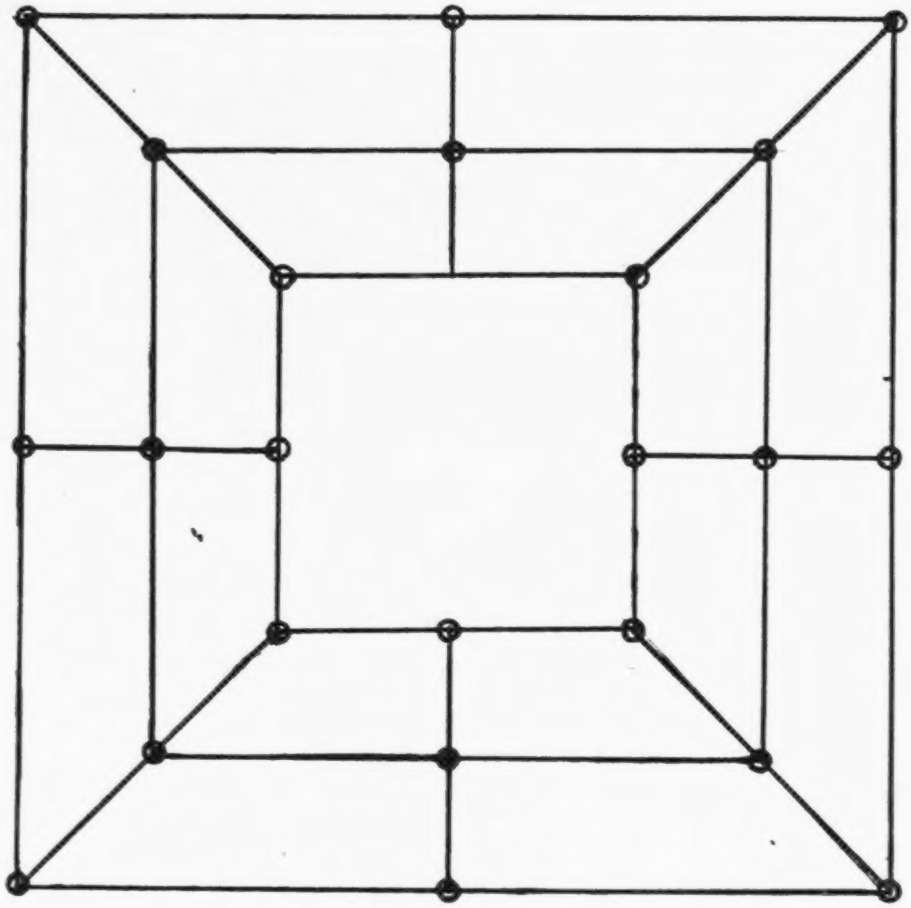
Only two (teams of) players can play. Each must have three or twelve (depending on the board to be used) markers distinguishable from his opponent's--they can be bottle caps, buttons, stones, paper clips, etc.

Rules:

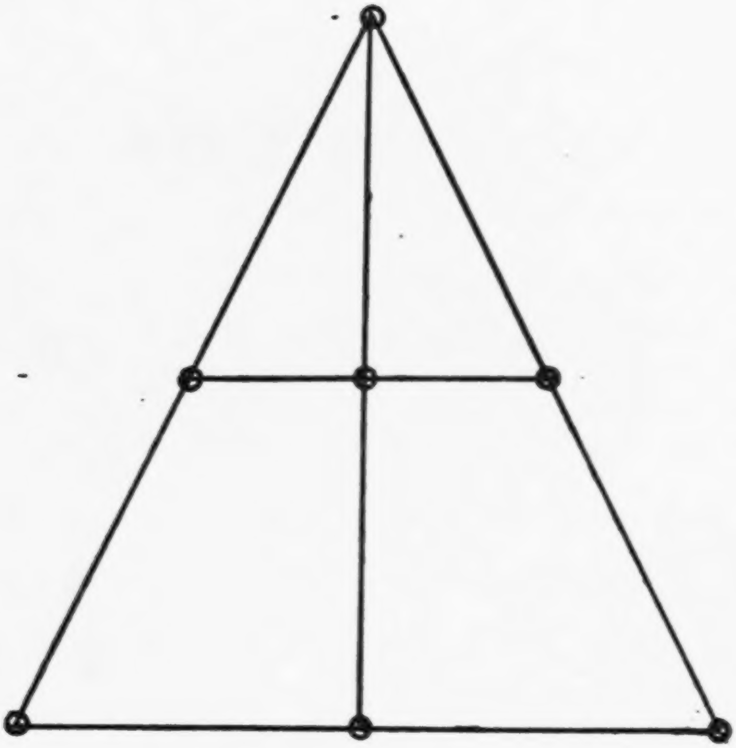
Each player, in turn, places one of his markers on a dot, trying to place them in such a way that he has three in a straight line (either vertical, horizontal or diagonal). When he has done this, he may capture any one of his opponent's markers, provided it is also not one of three in a straight line.

When all of the markers have been placed on the board, play continues by moving one of your own markers one space in any direction. If the player should make three in a straight line by so doing, he may capture another of his opponent's markers. If, by so moving, he should make two combinations of three in a row, he may capture two of his opponent's markers. Should, however, all of his opponent's markers be members of a threesome they are all safe from capture, and the player making the threesome forfeits his chance to capture any markers.

The player has won who has captured all his opponents markers first.



"12-Stone" MORABARABA



"3-Stone" MORABARABA

GAME II

This game is played by young people after dinner. They stand in a circle and dance while reciting the words:

Kgora e ntsenye. Dimpa di kana.

Ke kgobola, ke kgobola, ke kgobola (any food).

I'm satisfied. I've eaten my fill.

I'm belching, I'm belching, I'm belching (   ).

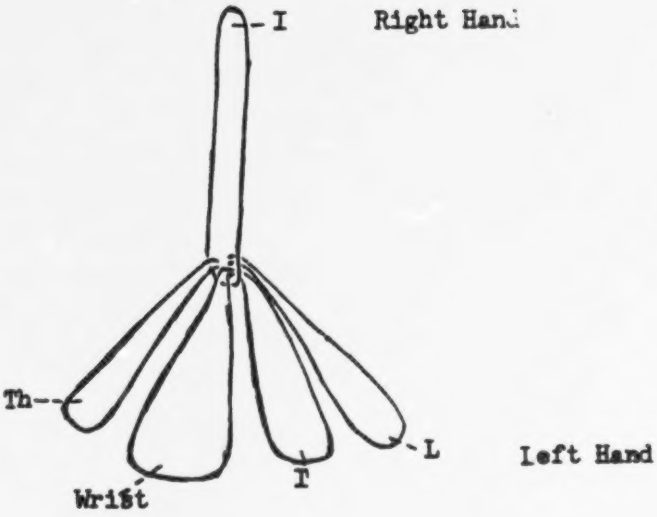
In the blank space you are required to use your prowess in filling in a different food each time.

GAME III

MALEPA--[lit. Intricacies] "cat's cradles"

"Cat's cradles" is a game which is generally played by boys or girls.....though adults may often join in. They play it with strings--traditionally made from the innermost bark of Acacia litakunensis or Acacia karoo--though nowadays with commercial twine, etc. With these strings they make representations of many objects, such as gates, beds, oxen inspanned, huts, etc. They make them by twisting the string around their fingers and sometimes also employ their toes and teeth. They often play it when they have nothing to do--especially in the evenings at the cattlepost, at the lands, or at home.

The following are some diagrams of "cat's cradles" which are made.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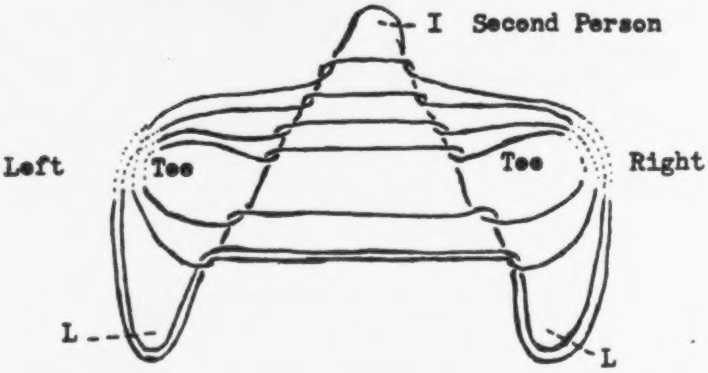
Wrist
T
L
Left Hand

V. Mekgoro - A Hut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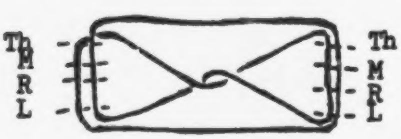
VI. Diphole di Panne - Inspanned Oxen or Bolao - Bed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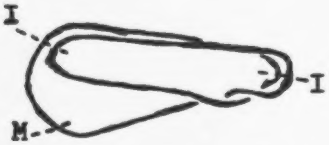
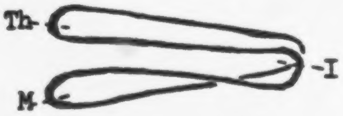
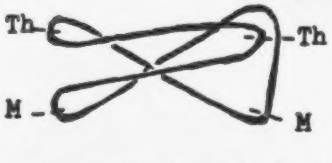
VII. Kgogo - Hen



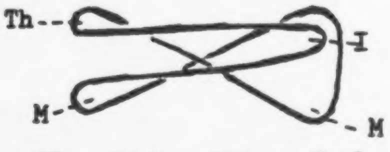
VIII. Kgoge - Hen



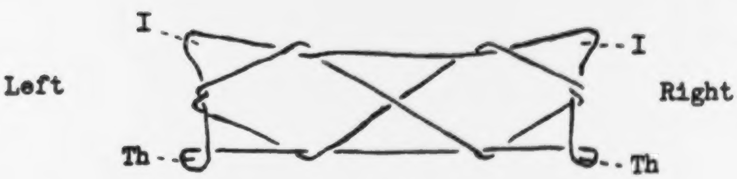
IX. Leeba - Dove



X. Mamasilo (A Noka) - Crane



XI. Kgaka - Guinea Fowl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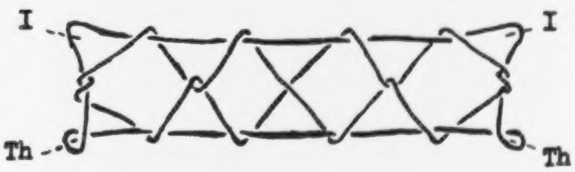
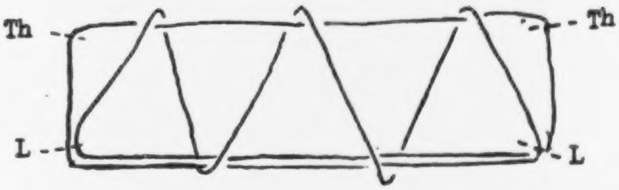
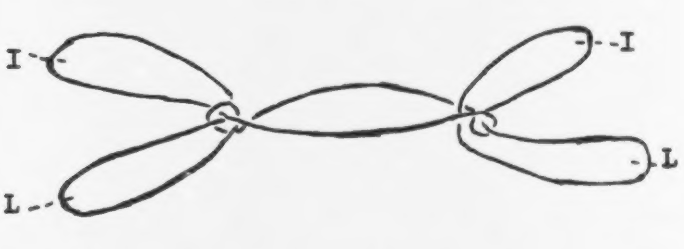
I. Setswalo - The Gate



II. Setswalo - Another Gate



III. Setswalo - Still Another Gate



V. Menwana ya Kgogo - Hen's Toes

GAME IV

RIDDLES

The riddle as a form of entertainment is found widely distributed amongst the South African Bantu. Unlike the proverb, which states a fact or expresses a thought in vivid metaphor, the riddle describes a person or thing in a more obscure metaphor, calculated to exercise the intellectual skill of those who attempt to solve it. The framing and guessing of riddles are in fact used by various peoples not only as a form of amusement, but as a means of education and even as a serious test of intellectual ability. But the riddle is primarily a form of social pastime, with a dominant competitive element to add zest to the proceedings. It is indulged in mainly by children, when they are gathered at night around the fire in the lapa (household enclosure) or out at the cattle-post, and it is to them just as much a game as any of their other play activities.

The night is the appropriate time for riddles and folk-tales. When two children or teams of children, play at riddles, the one begins by interrogating the other. As long as the latter is unable to answer correctly, the former has to continue giving one riddle after the other, until at last the latter is able to give a correct solution. Thereupon the latter assumes the role of questioner, and continues in the same way until his opponent is able to answer.

The Tswana riddle is framed in the formula: Mpolêlêlê dilô, o mpolêlêlê go re.......(riddle) ke eng?, ["Tell me something, tell me what is ....?"]. The answer follows simply: Ke......., ["it is........."]. In practice the formula is often wholly omitted once it has been used with the opening riddle,and the bare question is given or else the word mpolêlêlê ["tell me"] is placed before each of the remaining riddles.

Below are but a few of the riddles known to the author.

Riddles

Setswana	
1. Mekôpa e me ntsho e bapololaneng.	1. Two black mambas that are running parallel.
2. Ka lapa, a sala.	2. I got tired, he did not.
3. Lekau le le tlhanolang mebala lobakanyana.	3. A gentleman that changes color for a short while.
4. Basimane ba ba tlhôlang ba lêlêkane.	4. Boys that chase each other all the time.

5.	Ntlo e tsheu e e se nang mojakô.	5.	A white house without a door.
6.	Ke yo-ga ke a montshalolola moragô yo.	6.	Here he is-I've not been able to stop him from following me.
7.	Dinonyane tsa masêla kgakala.	7.	Birds that hunt far away.
8.	Sa re nyedi, sa re tsê.	8.	It goes on and goes off.
9.	Ka re koo ke a gadima, ka se ka ka di bôna.	9.	I tried to look but they were not there.
10.	Phutshe le le fa gare ga tshimo.	10.	A pumpkin which is in the middle of sand.
11.	Oa se rata mme o se tsenya dingalô.	11.	You like it but you bruise it.
12.	Mosimanyana wa gaetsho yo o tsholetsang thaba a le esi.	12.	My boy who carries a whole mountain alone.
13.	Ka itaya Mpati, Mpati a gana gotswa lobadi.	13.	I thrashed Mpati, but there were no marks or bruises.
14.	Monna yo o tsomang a kaname.	14.	A man who hunts while lying on his back.
15.	Ka apola, ka ba ka apola, ka ja monate ka kwa teng.	15.	I undressed, and undressed it to eat the nice thing inside.
16.	Mantswe ma utlwa phefong, ma tloka go bônwa ka matlhô.	16.	Words that are heard in the air but cannot be seen.
17.	Motshedi o belege moswi, moswi o belege motshedi.	17.	The living carries the dead and the dead carries the living.
18.	Kgomo yo gaetsho ya wêla bodibengi ka sala ke e tshwere ka mogatla.	18.	My cow fell into deep water; and, I remained holding it by its tail.
19.	Kgomo e khìbidu ya tlhaba e ntsho; entsho ya tlhaba e tshweu; e tshweu ya tlola lerakô.	19.	A redish cow pierced a black one; a black one pierced a white one; and, the white one jumped over the rock fence.
20.	Ngwana o mpa tshweu, mmaagwê o mpa tshweu.	20.	A child has a white stomach, the mother too.
21.	Nku tshwaana, ke foufetse. Badiri-le matlhô nkgôgang!	21.	(Me), Black sheep, I'm blind. Workers with eyes, lead me!
22.	Kgomo e tshêtlhana e tlhokile dithoba e theotsê merafe.	22.	A white cow with no teats has diverted the tribes (attention).

23.	Mokolwanyane o rwele kêpêsê.	23.	A boy wearing a cap.
24.	Marukuru ma ômêla dikala.	24	A tree that always has dry branches.
25.	Monna wa ka mosô a le fa, mo omo wa gagwê ke lesapô, ditedu ke nama.	25.	The man who was here this morning has a bone mouth, and his beard is flesh.
26.	Tsela tshweu e e se nang motlhala ya metlha le dipaka.	26.	A white road that never has any footprints on it.
27.	Phuti e e lerobalô longwe.	27.	A duiker with only one sleeping place.
28.	Pôô di duma kwa sopeng la Bakgatla.	28.	Bulls are bellowing in the Bakgatla's ruins.
29.	Monna yo o tlhôlang a rwele morwalô.	29.	A man who is always carrying a bundle/load.
30.	Ka betla leswana latla go ja ka motswa kgakala.	30.	I carved a spoon which was first used by a traveler.
31.	Setlhare se se fa gare ga tshimo, se se kokoanetsweng ke dinônyane.	31.	A tree in the middle of a field with many birds on top.

Answers

Setswana	English
1. sepôrô	1. railroad tracks
2. tsela	2. road
3. lebodu	3. chameleon
4. maoto a koloi	4. wagon wheels
5. lee	5. an egg
6. moriti wa motho	6. a person's shadow
7. matlhô	7. eyes
8. logadima	8. lightning
9. ditsêbê	9. ears (you can't see them even if you turn around)
10. ngwedi	10. moon
11. borôthô o bo duba	11. kneading bread dough
12. domokaraga	12. a jack
13. metsi	13. water (never shows a sign of being beaten)
14. selaga	14. a trap (as it will always lie on its back but still gets what it wants)
15. mmidi	15. corn
16. mogala	16. phone
17. pitse, motho, sale	17. horse, saddle and rider
18. segô	18. calabash (used for drawing water)
19. molelô, pitsa, maši	19. fire, pot, and milk
20. tshilô ya mabêlê	20. grinding stones
21. koloi	21. wagon
22. bojalwa	22. beer

23.	kara	23.	car
24.	dinaka tsa kgomo	24.	ox horns
25.	koko	25.	rooster, cock
26.	tsela ya letsatsi	26.	sun's path
27.	molelô mo leisong	27.	fire in the fireplace
28.	tootso	28.	stone used for sharpening
29.	pinagare	29.	pillar
30.	ngwana wa motho	30.	daughters (as they are always married far from home)
31.	ngwedi	31.	moon and stars around

GAME V

TREASURE HUNT

Place clues in Setswana in various places at the training site and have the students search out a 'treasure'. Below are a few suggestions as to how to write up your clues:

Lo tlaa bona
lokwalo lwa lona
kwa lebaleng
gaufe le mosêmê mo paleng.

Kwa tshimong
E e fa sekolong
Lo tlaa bona
lekwalo la lona
teng mo legoreng.

Tsamailang kwa ofising
Gaufe le fa dikareng
Mo baaking
Fa setlhareng
Lo tlaa bona
Lekwalo la lona.

Fa lo tsêna kwa dijong
Lo batlê mo ditilong
Tse di mo khoneng
Lo tlaa bona malaetsa teng

Fa lo tsêna mo tlelaseng
Lo batlê fa tafoleng
Go na le molaetsa teng.

Game Song

Sung by young people, this song is accompanied by a clapping sequence which becomes faster and faster each time the song is repeated.

Segôgwanyane se l'la mo pelong yam'

Segôgwanyane se l'la mo pelong yam'

Aoyelele se l'la mo pelong

Aoyelele se l'la mo pelong

Aoyelele se l'la mo pelong yam'

Words: A frog is crying in my heart,

A frog is crying in my heart,

Oh yeh, it's crying in (my) heart

Oh yeh, it's crying in my heart.

Game Song

This is a song sung by women and children telling of the different stages in the raising of sorghum--from ploughing to eating. Each stage is acted out as it is sung about. It can be sung anytime, but most likely is sung by old women when drinking beer.

Ra lema mabêlê (5x)

Ra tlhagola mabêlê (5x)

Ra leta mabêlê (5x)

Ra kotula mabêlê (5x)

Ra olosa mabêlê (5x)

Ra sila mabêlê (5x)

Ra apaya mabêlê (5x)

Ra kgora mabêlê (5x)

Words: We plough sorghum, we plough sorghum, we plough sorghum,

we plough sorghum, we plough sorghum.

We weed sorghum, etc.

We scare birds away from sorghum, etc.

We harvest sorghum, etc.

We winnow sorghum, etc.

We grind sorghum, etc.

We cook sorghum, etc.

We eat our fill of sorghum, etc.

Bojale Song

Women, while thrashing sorghum, sing this song. Here the sorghum is symbolized by the 'tsie' locust, which is considered a delicacy. They thrash in a circle so as to keep the grain from spreading, just as is done while catching the locust.

Potang ka koo re golê tsiê,
Re gola molome.
Potang ka koo re golê tsiê,
Re gola molome.
A hee re golê tsiê,
A hee re golê tsiê molome.

Words:
Words: Get to the other side (and surround them) so we can gather the locust,
We can gather the locust.
Get to the other side so we can gather the locust,
We can gather the locust.
A hee we can gather the locust,
A hee we can gather the tsie locust.

Skipping Song

This song is sung while skipping rope on a moonlit night. The rope turners turn to the rhythm of the song--which is "slow, slow, slow, slow, quick" for the first two lines of the song.

Nna le rammata

Nna le rammata-mmata.

Re kgônwa ke mogopo

Re kgônwa ke mogopo o tletse

Holedi ho tshipi

Holedi ho tshipi-tshipi

Re kgônwa ke mogopo

Re kgônwa ke mogopo o tletse

Words: Me and my comrade

Me and my comrade-rade.

We have eaten our fill from the wooden dish

We have eaten our fill from the full wooden dish.

Holedi ho tshipi

Holedi ho tshipi-tshipi*.

We have eaten our fill from the wooden dish

We have eaten our fill from the full wooden dish.

*These two lines are just nonsense syllables to make the song nice. In a Sotho version they may mean something.

Story Song

Although the story behind this song is obscure, it is a pleasant 3-part round to sing.

Mo nageng re a kgetla teng

Moshabele ditlhareng mo nageng

Words: In the bush we will gather there

Moshabele (fruit) from the trees in the bush.

Happy Song

This song can be sung any time you feel like singing.

Heela mosadi ke timeletswe ke tsela e yang
kwa Botswana.
Heela wêna tshwara sekêpê se se yang gae
Botswana
Heela ngwaneso, ke timeletswe ke tsela
Heela ngwaneso, ke timeletswe ke tsela
Heela ngwaneso, ke timeletswe ke tsela
e yang kwa Botswana

Words: Voice 1: Hey, woman, I have lost my way, the way to Botswana.
Voice 2: Hey, you, catch that ship, it's going home to Botswana.
Voice 1: Hey, sister, I've lost my way,
Hey, sister, I've lost my way,
Hey, sister, I've lost my way, the way to Botswana.

Old Men's Song

This is sung while men are sitting and softening leather.

Ka ofêla re shabana sa kgomo mmua
Ka ofêla re shabana sa kgomo mmua
A go o bone fa re sugasuga kobô
A ga o bone fa re sugasuga kobô
Kgomo-mmua re sugasuga kobô

Words: We are a nation of cattle, moo
We are a nation of cattle, moo
Can't you see that by how we soften hides?
Can't you see that by how we soften hides?
Cattle moo. We're softening hides.

Hunting Song

Men on their way back from a hunt sing this song which relates of a lion, having been killed and brought back to the village, its head unskinned. They have left it that way over night for the women to see and the following day talk of skinning it. (Men usually leave the skin of the head on until the women of the village have seen it though they skin the rest of the animal immediately--when it is 'wet'--otherwise it would be very difficult to skin--when it becomes dry and hard.

Bapol'lang tlhôgô ya tau

Sebata se se letse se le metsi ~~wee,~~

(Chorus: sebata se se letse se le metsi wee.)

Words: Skin the lion-head, men.

This beast was wet yesterday.

Work Song

This song is sung by women while they work in the fields, weeding the grain or vegetable gardens.

Mmamati mpêlêgêlâ ngwana yo o
    ke a lema

Ke lema ke le nosi

Wa mpôna ke a lema

Ke lema ke le nosi

Words: Mmamati, take this child on your back

because I am hoeing,

I am hoeing all by myself.

You see that I am hoeing,

I'm hoeing all by myself.

Mmamati is the name of a kind of locust which carries its young on its back.

Drinking Song

When sitting around drinking home-brew (bojalwa), this song is often sung. I have given two versions.

Ntsha nkgô re kgaritlhê le banna bagolo,
Ntsha nkgô re kgaritlhê le banna bagolo.
Kwa Mochudi go tlhabilwe kolobê,
Oki, oki, kolobê, oki, oki, kolobê.
Ntsha nkgô re kgaritlhê le banna bagolo.
Ntsha nkgô re kgaritlhê le banna bagolo.
Kwa Moseja go epilwe sediba,
Thobu, thobu, sediba, thobu, thobu, sediba.

Words: Bring the 'keg'* so that we can finish it with these old men.
Bring the 'keg' so that we can finish it with these old men.
At Mochudi they have killed a pig,**
Sooki, sooki, pig, sooki, sooki,pig.
Bring the 'keg' so that we can finish it with these old men.
Bring the 'keg' so that we can finish it with these old men.
Overseas (in London) they have dug a well,**
plop, plop, well, plop, plop, well.

---

* 'keg' is used here to translate 'beer container' which in Botswana is a clay pot.

**These lines tell of actions that each place is famous for. The British dug many wells when they came to Botswana and, therefore, the Botswana believe that is what they do at home.

Drinking Song - 2

Ntsha, ntsha makgaritlha,
le a nêêlê Mantsha Kgosi.
Ntsha, ntsha makgaritlha,
le a nêêlê Mantsha Kgosi.
Kwa Moseja go tlhabilwe kolobê,
kolobê, oki, kolobê.
Kwa Moseja go tlhabilwe kolobê,
kolobê, oki, kolobê.

Words: Bring out, bring out the kegs,
and give them to the "Mantsha Kgosi"*
Overseas a pig has been slaughtered,
Sooki, pig, sooki.
(Repeat lines above)
Overseas a pig has been slaughtered,
Sooki, pig, sooki.
Overseas a pig has been slaughtered,
Sooki, pig, sooki.

* "Mantsha Kgosi" is the name of a mophatô "age group, regiment (Br.)"

Wedding Song

This is sung by boys and girls at a wedding; or it can be sung when in the mood for a song.

A pula e nê, a pula e nê, a pula e nê
a pula e nê, a pula go nê ya sephai
Nnono wame, nnono wame, nnono wame .
nnono wame, nnono wame ke (Matlhodi).
Ke mo ratile, ke mo ratile, ke mo ratile
ke mo ratile, ke mo ratile a le nosi.
Borakanêlô, borakanêlô, borakenêlô
borakanêlô, borakanêlô ke kêrêkê.

Words: Let the rain fall, let the rain fall, let the rain fall,
let the rain fall, let the first rain fall.
My sweetheart, my sweetheart, my sweetheart,
my sweetheart, my sweetheart is (Matlhodi).
I have loved her, I have loved her, I have loved her,
I have loved her, I alone have loved her.
The meeting place, the meeting place, the meeting place,
the meeting place, the meeting place is the church.

Just-a-Song

This can be sung whenever in the mood to sing--especially under the influence of bojalwa.

Mmangwane mpulêlê ke nêlwa ke pula.

Lefa di le pêdi lefa di le tharo di

ka nyala mosadi.

Words: Auntie, open the door, I'm getting wet from the rain.

If I had two or three cows I could get married.

Welcome Song

A group of young people when visiting a group elsewhere, sing this song borrowed from SeSotho.

Dumêlang bana beso, re tsile go le bôna,

ke thabô menyakalô, ke lôna la thabong.

Ke lôna le, heela, ke lôna le, heela

Ke lôna le, heela, ke lôna la thabong.

Words: Hello, friends, we have come to see you,

It's a pleasure, a joy, it's a great day.

Ke lona le, hey, ke lona le hey.

Ke lona le, hey, ke lona le hey.*

*The meaning of the last two lines is obscure.

Story Song

This story song, like all others, can be sung whenever you feel like singing--but also accompanies the story it originated from. Unfortunately, its origin is obscured to the present cataloguer.

Leeba la tsosa mmutla

mmutla wa tsosa phokojê

phokojê a tsosa tshwene

tshwene are 'ha ha ha'

a tsosa nare

nare yonê ya bolaya motho

nare ya bolaya yoo yoo (4x)

nare, nare yonê ya bolaya motho.

Words: A dove woke up a hare,

The hare woke up a jackal

The jackal woke up a baboon,

The baboon said 'ha, ha, ha',

And woke up a buffalo,

The buffalo killed a person,

The buffalo killed, help, help!

The buffalo killed, help, help!

The buffalo killed, help, help!

The buffalo killed, help, help!

The buffalo, the buffalo killed a person.

Story Song

It is sometimes true, that after telling a traditional Setswana story, the story-teller follows it with a song. This is one such song about a girl who has been turned away from her parents and husbands homes--evidently because she has had some terrible illness which has made her smell--and asks her aunt to take her in.

Mma mpulêlê moo ke a nkga,

Mma mpulêlê moo ke a nkga.

Ne ke le lelanka ke le letsatsi,

Mmalo ke a nkga.

Ne ke le lelanka ke le letsatsi,

Mmalo ke a nkga.

Ngwana tsamaêla koo o a nkga,

Ngwana tsamaêla koo o a nkga.

O ne o le lelanka o le letsatsi,

Mmalo o a nkga.

O ne o le lelanka o le letsatsi,

Mmalo o a nkga.

Words: Auntie, open the door for me, I stink.

Auntie, open the door for me, I stink.

I used to be like the sun,

But now I stink.

Child, go away from here, you stink.

Child, go away from here, you stink.

You used to be like the sun,

But now you stink.

You used to be like the sun,

But now you stink.

Evening Song

On a moonlit night when boys and girls play outside, they may sing this song.

Basimane le rata puledisô.
Basimane le rata puledisô ya bosigo.
Nna, ntatê, ga rate dilô tseo.
Nna, ntatê ga rate dilô tseo tsa bosigo.
Nyaya, nyaya, ke a gana.
Nyaya, nyaya, ke a gana puledisô.

Words: Boys, you like to be walked halfway home.
Boys, you like to be walked halfway home.
I, father, don't like such things.
I, father, don't like such things.
No, no, I refuse to do it.
No, no, I refuse to walk you halfway home.

Marching Song

Any group--Girl Scouts, school children, a 'mophato', etc.---can sing this song while marching.

Dumêlang MaAfrika.

Re tsile go le dumêdisa.

A ke lo re amogeleng.

Re bana ba lona ruri.

Chorus 1: Dumêlang, dumêlang,...

Chorus 2: Dumêlang, dumêlang, re a le dumêdisa.

A ke lo re amogeleng.

Re bana ba lona ruri.

Words: Hello, Africans.

We have come to greet you.

Please receive us.

We are truly your children.

Chorus 1: Hello, hello, hello.....

Chorus 2: Hello, hello, we greet you.

Please receive us.

We are truly your children.

Story Song

As is the case with most other Setswana songs, several versions of Tsananapoo exist. This one was collected from a girl in Ramoutsa Village. But all versions tell of the daughter of a chief who's been brutally killed and eaten by some 'friends' who had taken her on a walk in the forest. When they return to the village they put the blame on the girl's dog, who, in turn, reports:

Tsananapoo, Tsananapoo.

Ba mmolaile, Tsananapoo

Ba mpha lesapô, Tsananapoo

Nna ntša ka gana, Tsananapoo

Ka re ga ke je motho, Tsananapoo

E le mongame, Tsananapoo

Mongame se thêbê, Tsananapoo

Thêbê sa kgosi, Tsananapoo

Words: Tsananapoo, Tsananapoo

They have killed her, Tsananapoo

They gave me a bone, Tsananapoo

I, a dog, refused it, Tsananapoo

Because I won't eat a person, Tsananapoo

Who is my master, Tsananapoo

My master is my shield, Tsananapoo

The shield of the chief, Tsananapoo.

Lullaby

This lullaby tells of a sister rocking her younger brother or sister to sleep, saying that her mother won't pay for a babysitter for him. A babysitter is easy enough to get--all the mother has to do is to cook a pot of beans or a piece of beef and any older child in the neighborhood would gladly sit with the baby for a sizeable share of the meal. But, evidently the mother is too stingy or poor to do so.

Kunkurulele, kgaotsa nnaka,

O bêlêgwa ke mang, kgaotsa nnaka,

Ebu mmago a timana, kgaotsa nnaka,

A tima babelegi, kgaotsa nnaka,

Babelegi be rêkwa, kgaotsa nnaka,

Ba rêkwa ka kgôbê, kgaotsa nnaka,

Kgôbê ya letlhodi, kgaotsa nnaka.

Words: Lullaby, stop crying my baby brother,*

Who will look after you, stop crying my baby brother,

Because your mother is stingy, stop crying my baby brother,

She won't pay for babysitters, stop crying my baby brother,

Babysitters are bought, stop crying my baby brother,

They are bought with beans, stop crying my baby brother,

With moong beans, stop crying my baby brother.

* Nnaka can be either your younger sister or brother.

Old National Anthem

This song was sung throughout British Southern Africa as a national anthem, but since independence,has been replaced by another.

Kgosi tshegofatsa Afrika,

A le tsholediwê naka lwaago,

Utlwa merapêlô ya rona,

Kgosi, tshegofatsa.

Chorus: O tlê moya, o tlê moya, o tlê.

O tlê moya, o tlê moya, o tlê.

O tlê moya, o tlê moya, o boitshêpô,

Kgosi tshegofatsa rona, bana ba gago.

Words: God Bless Africa,

Let Your horn be raised,

Hear our prayers,

God Bless us.

Chorus: Let Your spirit come, let Your spirit come, let it come,

Let Your spirit come, let Your spirit come, let it come.

Let Your spirit come, let Your holy spirit,come,

God Bless us, Your children.

Story Song

A woman tending her fields is chasing doves away and telling them of her sad life. She has been thrown out of her husband's home.

Phoi maeba, phoi maeba,

Ga ke a tsalwa ke le mosele, phoi maeba, phoi maeba,

Ke tsetswe ke le tshurana ya botshure, phoi maeba, phoi maeba,

Le sefatlhêgô ga a se bone, phoi maeba, phoi maeba,

Motho mogakwa ke mogatsê, phoi maeba, phoi maeba,

Mosimane etsho ga se motho, phoi maeba, phoi maeba,

Moselê tlhê nnêlê dilô, phoi maeba, phoi maeba,

Phoi, phoi, phoi, phoi.

Words: Dove go 'way, Dove go 'way

I was not born like a mosele*, dove go 'way, dove go 'way

I was born (fat and healthy) like a perfect turnip, dove go 'way
    dove go 'way,

Even my face he doesn't look at, dove go 'way, dove go 'way,

A person who doesn't recognize his own wife, dove go 'way,
    dove go 'way,

My husband is not human, dove go 'way, dove go 'way,

Oh you stingy fellow, pleases give me back my belongings,
    dove go 'way, dove go 'way,

go 'way, go 'way, go 'way, go 'way.

*A mosele is a very thin bird, and, hence, a pejorative term.

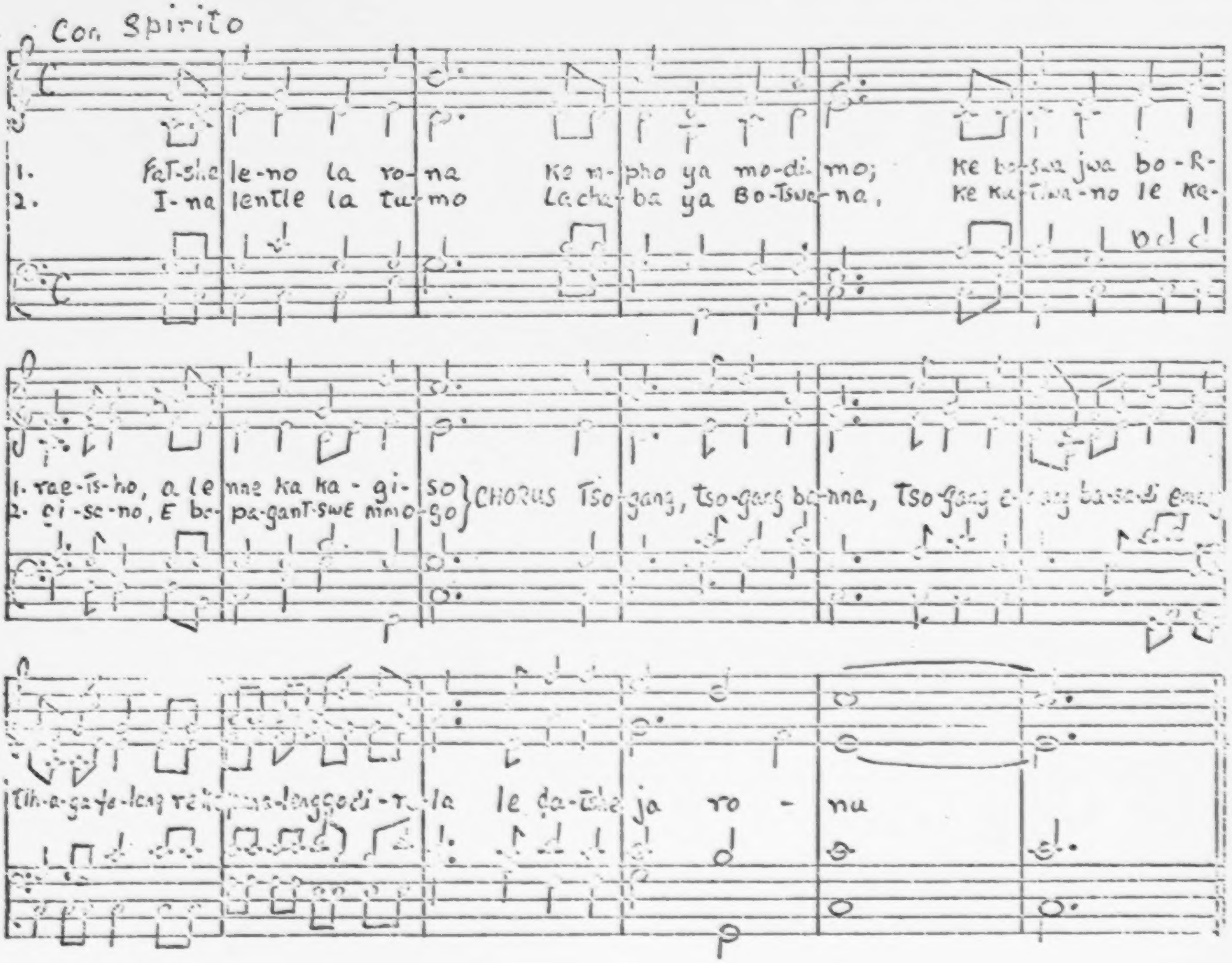
BOTSWANA NATIONAL ANTHEM

U-23

Song-23

FATSHE LA RONA

Kgalemang Motsete (composer)


Con Spirito
1. Fat-she le-no la ro-na Ke m-pho ya mo-di-mo; Ke bo-swa jwa bo-R-rae-is-ho, a le nne ka ka-gi-so
2. I-na lentle la tu-mo La-che-ba ya Bo-Tswa-na, Ke Ku-tlwa-no le Ke-ci-se-no, E be-pa-gant-swe mmo-go
CHORUS Tso-gang, tso-gang ba-nna, Tso-gang e-mang ba-sa-di emang tlh-a-ga-fa-leng re-ti-re-le-ng lefa-tshe la ga-rona

Blessed be this noble land,
Gift to us from God's strong hand,
Heritage our fathers left to us,
May it always be at peace.

Chorus:

Awake, awake, O men, awake!
And women close beside them stand,
Together we'll work and serve,
This land, this happy land!

Words of beauty and of fame,
The name Botswana to us came,
Through our unity and harmony,
We'll remain at peace as one.

PROVERBS

Setswana is rich in proverbs. No conversation takes place without one or more being brought into it. In fact, on very formal occasions such as at the 'kgotla', at weddings or funerals, you will find the frequency of proverbs greatly increased. One way in which a native scholar attains his status is by his ability to introduce appropriate proverbs into a conversation at a strategic point.

We give here but a few of the most common ones. Several seem to be almost a literal translation of European proverbs: Ba êpêla selêpê, "They are burying the hatchet". Whereas, there are many that are amazingly similar, the only difference being in the context of the two cultures: A ngwedi o a tla athsege letsatsi, a re, 'O mosweu'?, "Does the moon laugh at the sun saying 'You are white'?" instead of the pot calling the kettle black.

1.	Go araramêla letsatsi le tlhabile.	(lit. to bask in the sun while it is shining.) "to make hay while the sun shines."
2.	Boferefere ga se papadi.	(lit. chicanery is not business) "cheaters never prosper"
3.	Dikeledi tsa mathe.	(lit. tears of spittle) "crocodile tears"
4.	Dipitse tse di tiludi di bônwa ka mmala.	(lit. Zebras are recognized by their color.) "a leopard can not change his spots"
5.	Di sêla mmapa ga di ratane.	(lit. They who gather (wild berries) side by side do not love each other). "Familiarity breeds contempt"
6.	Di tsa bana ba mpa ga di tsenwe.	(lit. Affairs of the family are not to be entered into (by strangers)) "Let other people's quarrels alone"
7.	E a re motho a re di a sisa, a bo a bonye ka tsa ga gabô.	(lit. When a man speaks of rich milkers, depend upon it he means his own goats.) "All his geese are swans."
8.	E e maši ga e itsale.	(lit. A good milk-cow does not always bear itself (i.e. bear a calf that grows up to be a good milk yielder)) "Good parents don't mean a good offspring"; "A black hen can lay a white egg."
9.	Fifing go tshwaraganêlwa dikobô.	(lit. In the dark people hold to one another's coattails) "Politics (or adversity) makes strange bedfellows."

10.	Ga se goo lobelô, ke goo marapô a thata.	(lit. What matters is not the race, but strong bones.) "The race is not to the swift, nor the battle to the strong."
11.	Go fa ke go ipêêla.	(lit To give away is to put away for yourself.) "One good turn deserves another."
12.	Go lala ka lobadi.	(lit. To sleep over a wound.) "forgive and forget " ; Before deciding go and sleep over it ".
13.	Go lepa go a dia.	(lit. long observation wastes time) "Procrastination is the thief of time"; "He who hesitates is lost".
14.	Goo rra-motho go thêbê phatshwa.	(lit. A mans' home is a white and black (good omen) shield.) "A man's home is his castle."
15.	Go swa motho, go sale motho.	(lit. when a man dies, the man('s soul) remains.) "The body dies, the deeds remain."
16.	Khudu ya mariga e itsewe ke mmei.	(lit. Where the winter tortoise is, is known only to him who placed it there.) "A secret between more than two is no secret."
17.	Lefufa le apeetswe le letlapa, letlapa la butswa ga sala lefufa.	(lit. Jealousy was boiled in the same pot as a stone, the stone got soft, but jealousy remained). "One wife is too much for most husbands to bear, but two at a time, there's no mortal can bear"[1]; "Frenzy, heresy, and jealousy can never be cured."
18.	Lefoko ja maabanyane ga le tlhabe kgomo.	(lit. The evening word does not kill a cow.) "If wishes were horses beggers would ride"[1]; Wishes never can fill a sack"[2].
19.	Leswêtsana ga le ke le lela fêla, le abo le utlwile a magolo.	(lit. The young bird doesn't crow until it hears the old ones). "What children hear at home doth soon fly abroad"[1]; "A chip off the old block"[2]; "Like father, like son."
20.	Maanô ga a site, go sita loso.	(lit. There is a plan for everything but death.) "Death keeps no calendar."

21.	Mafoko ga a lale nagengo.	(lit. News doesn't spend the night in the forrest). "Bad news travels fast"[1]; "Ill weeds grow fast[2]"
22.	Mao lo lo ntlha-pedi lo tlhaba kobô le moroki.	(lit. The double-pointed awl pricks both the material and the sewer.) "The same knife cuts both bread and the finger."
23.	Mmangwana ke yo o tshwarang thipa ka bogale.	(lit. It's the mother who catches the blade of the knife.) "One mother is more vulnerable than a thousand fathers."
24.	Moipolai ga a lelelwe.	(lit. It is of no use to weep for a suicide.) "He that cuts himself willfully deserves no salve."
25.	Motse o lapeng.	(lit. the real home is in the courtyard (woman's quarters)) "The hand that rocks the cradle rules the world."
26.	Ngwana yo o sa utlweng molaô waga rragwê o tla utlwa molaô wa manong.	(lit. The child who does not listen to his father's commands, will obey the law of the eagles.) Similar to: "Spare the rod and spoil the child" but this is said of/to naughty children.
27.	O dule ka soba la mogodu.	(lit. He escaped through the hole in the stomach.) "He escaped by the skin of his teeth."
28.	O itsetse fêla jaaka pêba.	(lit. He has begotten himself just as a mouse does.) "Like father, like son."
29.	O matlhô mantsi.	(lit. He has many eyes. (i.e. is attracted by everything in turn).) "There are many fish is the sea." Said of someone who is "playing the field" quite heavily.
30.	O ruta tshwene mapalamô.	(lit. You are teaching a monkey how to climb.) "Like teaching fish to swim."
31.	O se sugêlê ngwana thari a sale mpeng.	(lit. Do not soften a "thari" (sling) for an unborn child.) "Don't count your chickens before they are hatched."

32.	O upa maraka tau e setse e tlhasetse.	(lit. He puts a charm on his cattlepost after the lion has delivered an attack.) "Shutting the stable door after the steed has been stolen."
33.	Pala gabedi e sita pala gangwe.	(lit. counting twice is better than counting once.) "Second thoughts, they say, are best"[1]; "Two heads are better than one."[2]
34.	Pôô ga di kedi tlhakanêla lesaka.	(lit. two bulls never share the same cattle fold.) "We cannot all be master"; "a man cannot serve two masters."[1][2]
35.	Phoko-kgolo ga e tswe ka ngwana wa motho.	(lit. A great matter (big scandal) passeth not through a respectable man's child.) "Like father , like son."
36.	Sedibana se pele ga se ikangwe.	(lit. the well ahead is not to be trusted.) "A bird in the hand is worth two in the bush. "
37.	Se ileng se abo se ile, lesilo ke mo se lateledi.	(lit. what's gone is gone, he who pursues it is a fool.) "Don't cry over spilled milk."
38.	Se tshêgê yo o oleng, mareledi a sale pele.	(lit. Do not laugh at the fallen, there may be slippery places ahead.) "People who live in glass houses shouldn't throw stones."
39.	Thuku o rile ke lobelô, marota a re ke namile.	(The little wolf said I am swift-footed, but the undulating country said I am wide.) "Great boast and small roast"[1]; "Big fish in a small pond"[2].
40.	Tsela kgôpô ga e latse nageng .	(lit. the longest way does not cause one to spend the night in the forest.) "The longest way round is often the shortest way home."

Things to Do -- Discussion Topics

The following is a sample list of topics that can be discussed with people who know about Botswana--your language instructors or any of the visiting lecturers who may visit the training site. It is suggested that the language coordinator set aside perhaps one hour per day towards the end of the training period in which one such topic is discussed in Setswana. It has proven most helpful in the past if the instructor gives a short five minute talk on the topic and then revises, going over everything he has said by explaining in greater detail. Perhaps one of the vocabulary items is new--then the instructor will have to explain, in Setswana, what it means. Once the topic has been gone over lightly, then the instructors and students can ask each other appropriate questions on the topic. One good topic of conversation is to have the PCTS explain to the Setswana language instructor how such things are in America, for very often the instructors are just as unawares of our culture as we are of theirs.

EDUCATIONAL SYSTEM

What types of school are there? What certificates are given by each? What percentage of girls and boys graduate from each level? What is the teaching medium--that is what language is used by teachers at which schools? What is the percentage of bi-lingualism in the country?

CELEBRATIONS

What special days are celebrated?
How are these events celebrated?
When and why are they celebrated?
Who is expected to come to each celebration?

GIFT GIVING

Who gives what to whom and under what circumstances?
What sorts of celebrations are gifts appropriate to?
When visiting a strangers house who is expected to give a gift? What should the gift be?

POPULATION

What various groups of peoples live in the country?
What languages are spoken there in any great number?
Where do these groups live and what sorts of occupations do they engage in?
What percentages of each group exists?
Where did each group originally come from?
How do the tribes differ from one another?

CLIMATE AND GEOGRAPHY

What is the terrain like? Is it uniform throughout the country?
What are the variations in rainfall, from section to section?
What variations are there in the climate? How cold does it get in the winter, how in the summer? How much rain, when does it fall? Where?

What sorts of minerals are found?
What is the soil like? Good for agriculture? What are the prospects for harnessing natural resources like water, etc.

HUNTING

Is any communal hunting done?
What wild animals are hunted?
Are there any individual professional hunters?
Are there taboos connected with hunting?
Are any animals taboo to eat?

TAXES

Is there a land tax?
Is there a head tax?
How are taxes collected?
How much tax is charged?

GENERAL DIVISION OF LABOR

What specific tasks are within the domain of the wife, husband and the children?

WAR

Who declares war, under what sort of circumstances?
Who is expected to fight?
What sorts of weapons are used?
Are battles staged only during certain times of the day or is conflict continuous?

FAMOUS PEOPLE

Who are some of the most famous people from Botswana?
What are they famous for?
Are they living or dead?

DATING CUSTOMS

How do boys and girls get to meet each other nowadays?
Do they date openly? Does every boy have a "steady" girl?
What are the attitudes toward hand holding, public displays of affection in general?
How does a girl get to know that a boy is interested in her?
How does a girl let a boy know that she is interested in him?

MARRIAGE

Who chooses the young man's bride?
What are the rules of engagement?
When may boys marry? At what age or stage in life?
What do the marriage ceremonies consist of?
How many wives may a man marry? under what circumstances does he take a second wife?
Are divorces granted, by whom, under what circumstances? How are goods and children divided up?
What are the qualities of an ideal mate?

INFANCY AND BIRTH

Where are infants delivered?
Who helps in the delivery?
Are traditional medicines used during delivery?
How are infants named?
What is the attitude toward twins?
How long are babies nursed?
When does the baby begin to eat solid food?

How long is the baby carried by his mother?
Does the mother receive help from relatives in rearing her baby?
Are wet nurses used?
How long does confinement last? is it still practiced? How is it practiced? Who may come near the "motsetse"?
What ceremonies accompany coming out of confinement?
What are the explanations for it?

KINSHIP AND FAMILY

Is the rule of descent patrilineal, matrilineal, mixed?
Does inheritance pass through the male or female line? for land? for other property?
Is the residence patrilocal? matrilocal? other?
How is the nuclear family organized?
How is the extended family organized?
What is the system of classifying relatives?
Is there intermarriage with other Setswana tribes, outside tribes? to what extent?
Who is considered politically the most ideal prospect for a girl/boy to marry?
How are relationships and behaviors toward relatives defined?
Who is invited, or expected to come, to what ceremonies?

DEATH

What are burial customs?
What do the funeral ceremonies consist of? From the time of death until the burial what happens? Any ceremonies in the few days after the burial? Who participates?
Is there a mourning period? Is it marked in any special way by ceremonies the mourner must perform, dress he must wear, occasions or activities he must restrain from going to or doing?
How long is the mourning period?

ARTS AND CRAFTS

What are the wood and metal arts produced in this area?
What are the arts used for ceremonial activities?
What type of clay, bead, basket, cloth work is done?

TRADITIONAL MEDICINE

What are the various means of traditional cures for common ailments? Are there medical specialists in this group?
What are the attitudes of the people toward modern medicine?

Are there native medicines for snakebite, malaria, headache, stomach ache, etc.? What is their effectiveness?

What position do medicine men have in the society? When do they practice? Are the secrets of medicine passed from father to son or can someone from another family learn them by apprenticing himself to a doctor?

POLITICAL DIVISIONS WITHIN THE COUNTRY

What is the breakdown of political authority?

- tribal districts
- villages
- lineages
- families
- compounds
- age groups, etc.

Who is the ultimate authority over each of these political/social divisions?

What changes have occurred in the system since the British came?

What is the line of succession to the ultimate authority of each of the above groups?

RELIGION

What are the religions of this group?

What are the concepts of Gods and heavens--among the non-Christians?

Whate are the beliefs about death and afterlife?

What are the fundamental dogmas of this religion?

What are the ideas about the makeup of the universe--sun, moon, water, land, plants, wind, rain, etc.?

What are the basic values of this society in relation to work, tribal loyalty, traditions, relatives and family, tribal customs, education, democratic values, wealth, etc....

DIET

What are the basic foods?

How are they prepared? by whom?

How many meals are prepared per day?

What does breakfast, lunch, dinner consist of?

How many times are meals eaten?

What foods are expensive, cheap?

What is considered a typical feast? i.e., what foods are served?

LAND TENURE

When a man dies, how is his land disposed of?

If a family dies out, what happens to its land?

How is land acquired: -lease, pledge, inheritance, division of family land, division of village land, purchase, clearing of virgin bush?

Has any land in the village been sold? If not, why isn't it?
Can a man be evicted from his land by anyone?
Does a man lose his rights to a piece of land if he does not make use of it?
Are trees considered separate from the land?
Does an individual farm the same plots cycle after cycle?
Is there any slave land?
How can a stranger acquire land in the village?
Is any land controlled absolutely by individuals, such that they could sell it or alienate it permanently in some other way without getting anyone else's permission?
What is the unit which holds family land? Is it the largest exogamous unit?
Can women hold land?
What pieces of land are public land?
Are plots of land ever exchanged?

LIVESTOCK

What types of animals do people own? How many of each type?
How and where are animals fed during the dry season? rainy season?
Is their manure saved for crops? for anything?
When are cattle taken to the cattle posts? Who herds cattle?
How is the value of cattle measured?
When and how are they slaughtered?
How are they sold?

CROPS

What crops are grown?
Is there any crop specialization within the community?
Are any particular crops taboo?
What new crops have been introduced within the last 5 years? 50 years?

CALENDAR AND ROTATION

During what part of the year are the following tasks undertaken?
- clearing
- burning
- ploughing
- planting of various crops
- weeding
- early harvest
- regular harvest

What crops are planted with what tools?
Is there a fallow system?
How many years is a piece of land left fallow before it is planted again?
Does everyone in the village start clearing, planting and harvesting at the same time? What individual or what natural signs indicate that it is time to begin?

LAND USE

How many pieces of land do various farmers utilize during a single growing season?
How far are plots from one another?
How far do the farming plots range from the home compound?
Do farmers put temporary shelters close to their farm plots?
How large are various pieces of farm land?
What is the size of the total land holding of various people?

DIVISION OF LABOR

What are the various farming tasks assigned to the various members of the family - husband, wife, and children.
Do husbands and wives farm on the same plots or on different ones?
Who is generally responsible for the major portion of the activities connected with farming, the man or his wife?
To what extent do friends and relatives help each other with farming tasks? Is this assistance governed by reciprocal work arrangements?
How is the income from the sale of various crops divided between a husband and his wife?
To what extent is hired or indentured labor used to do farm work?
Do hired laborers generally come from within the community or from outside?
What tools do farmers use?
What are they made of and how are they made?

FARMING TECHNIQUES

Are certain types of land reserved from certain types of crops?
How are various crops planted? How are things lined and spaced? or aren't they?
What crops use poles and how is the staking done?
Are certain crops placed near the compound and other crops far away?
How often is weeding done?
Is mulching or manuring done? Is fertilizer used?
Is there any irrigation?
During what hours of the day are farming activities carried out?
To what extent do different farmers within the community employ different techniques?

THREATS TO CROPS

What natural hazards cause damage to the crops?
What supernatural hazards are thought to cause damage to the crops?
Is any one forbidden to work on the farm or go nearby because of the damage they are thought to create by so doing?

FARMING AND RELIGION

Is any sacrificing done in connection with farming?
If so, what is the purpose?
Is rainmaking done?
What folk beliefs are there concerning farming, e.g., prohibitions on certain crops or certain types of farming activities?

CROP STORAGE

How are crops stored?
What is the estimated damage by insects and rodents to stored crops?
What insects and rodents attack stored crops?
What traditional means of protection against damage are taken?

Select, Partially Annotated Bibliography

The following are a few of the many - over five hundred known to the author - publications on the Tswana people, their history, culture, language and literature which would provide valuable background reading and references for anyone interested.

Call numbers have been given when available to aid in locating the books in a library. However, a word of caution; be sure your library uses the same classificatory scheme.

Books which were available to the author have been commented upon. Others have been included sight unseen (and hence the title "partially annotated").

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Schapera, I. Migrant Labour and Tribal Life. Capetown: Oxford University Press, 1947. 248pp.
[Call number: 572.68,S299mi, or HD5856B3S2. Contents: Native Population; Nature and Extent of Labour Migration; Methods of Migration; Causes of Migration; Effects of Migration; Some Possible Remedies. Twenty pages of tables; facts and figures.]

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[Call number: 572.68,S299n. Illustrated. Contents: The Economic Background; The Social Background; The Main Features of Tswana Land Tenure; Village and Ward Settlements; Acquisition and Ownership of Dwellings; Change of Residence; Agricultural Production and Land Tenure; The Allocation of Arable Land; Ownership of Fields; Ownership of Produce; Animal Husbandry and Land Tenure; Control of Grazing Land; Control of Water Supplies; Game and Other Natural Resources; The Problem of Large Settlements.]

Schapera, Isaac. "Oral Sorcery among the Natives of Bechuanaland." Essays Presented to C. G. Seligman. London: K. Paul, French, Trubner and Co., Ltd., 1934. 385pp.
[Call number: 572.04E78. Discusses types of sorcery; medicinal, (boloi ba ditlhare) and verbal (boloi ba molomo) and how each is practiced.]

Schapera, Isaac. "Premarital pregnancy and Native Opinion: A note on social change." (Africa, v. 6, p. 59-89. 1933).
[South African Public Library.]

Schapera, Isaac. "Short History of the Bangwaketse." (African Studies, V. 1, p. 1-26. 1942.).

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Schapera, Isaac. "Some notes on cattle magic and medicines of the Bechuanaland Bakxatla." South African Journal of Science, V. 27, p.557-61. 1930).

Schapera, Isaac. Tribal Legislation Among the Tswana of the Bechuanaland Protectorate. (Map. 101p. London. 1943.)

Schapera, I. Western Civilization and the Natives of South Africa; Studies in Culture Contact. New York: Humanities Press, 1967. 312pp.
[Call number: DT764B2S31967. Reprint of 1934 edition. Bibliography p. 301-306, Contents: The Old Bantu Culture; Present Day Life in the Native Reserve; Christianity and the Religious Life of the Bantu; The Educated Native in Bantu Communal Life; European Influences upon the Development of Bantu Language and Literature; The Effect of Western Civilization on Bantu Music; The Economic Condition of the Rural Natives; Social and Economic Conditions of the Urban Native; The Economic Position of the Bantu in South Africa; Native Administration in South Africa; Race Mixture and Native Policy in South Africa; Bantu Grievances.]

Schapera, Isaac. The Ethnic Composition of the Tswana Tribes. London: London School of Economics and Political Science, 1952. 133pp.
[Call number: GN4L6. Monograph on Social Anthropology No. 11. Parts: Ethnic and Historical Background; Origin and Growth of the Tribe; Ethnic Composition of the Tribe - contains mostly charts and tables.]

Schapera, I. A Handbook of Tswana Law and Custom. International African Institute. London: Oxford University Press. 1955. 328pp.
[Call number: 572.68,S299h2. Fold map, genealogical tables of royal families and lists of 'Mephato'. Contains: Social Structure of the Tswana Tribes; The nature and sources of Tswana Law; The Tribal Constitution: 1) central government,2) local administration, 3) regimental organization, 4) citizenship; Family Law: 1) marriage, 2) husband and wife, 3) parents and children, 4) kinship obligations; Law of Property: 1) land tenure, 2) livestock and other property, 3) inheritance; Law of Contract: legal wrongs; procedure.]

Schapera, Isaac. "Herding rites of the Bechuanaland Bakxatla." *American Anthropology*. (V. 36, p.561-84. 1934.)

Schapera, Isaac. *The Tswana*. London: International African Institute, 1953. 80pp.
[Call number: 572.6E84spt.3 or DT797S29t. Contents: Groupings, Demography and History, Language and Literature, Economy, Social Organization, Government and Law, Religion and Magic, Select Bibliography.]

Schapera, Isaac. *Married Life in an African Tribe*. New York: Sheridan House, 1941. 364pp.
[Call number: 572.68S299m. Includes chapters: The People and their Culture; The Choice of a Mate; Getting Married; The Setting of Married Life; Making a Living; The Household Routine; The Sexual Aspect of Marriage; Procreation and Childbirth; Parents and Children; The Stability of Marriage; Death and Its Social Consequences; The Family in Tribal Life. Illustrated. This study was done at the Kgatla Reserve.]

Schapera, Isaac. "Economic Conditions in a Bechuanaland Native Reserve." *South African Journal of Science*. (V. 30, p.635-55. 1933.)

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Schapera, Issac, ed. *The Bantu Speaking Tribes of South Africa*. London: George Routledge and Sons, 1937. 453pp.
[Call number: 572.68S299b. Illustrated maps, Bibliography. Contains Racial Origins; Habitat; Grouping and Ethnic History; Social Origins; Individual Development; Domestic and Communal Life; Work and Wealth; Political Institutions; Law and Justice; Magic and Medicine; Religious Beliefs and Practices; The Musical Practices of the Native Races of South Africa; Traditional Literature; Language; Imposition and Nature of European Control; Cultural Changes in Tribal Life; The Bantu on European-owned Farms; The Native in the Towns.]

Sillery, A. *Sechele: The Story of an African Chief*. Oxford: George Ronald, 1954. 224p.
[Call number: DT795S4558.]

Sillery, A. *Founding a Protectorate; History of Bechuanaland, 1885 - 1895*. London: Mouton, 1954. 267p.
[Call number: DT791s58f.]

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[Call number: DT791S58b. Bibliography.]

Thomas, Elizabeth Marshall. The Harmless People. New York: Knopf, 1959. 266pp.
[Call number: 572.69T455h or DT764.B8T4.]

Willoughby, William Charles. "Notes on the Initiation Ceremonies of the Bechuana". Journal, Royal Anthropological Institute of Britain and Ireland. Jagger. (V. 39, p. 22-45. 1909)

Willoughby, William. Native Life on the Transvaal Border. London: Simpkin, 1900. 64pp.
[Call number: DT797W68n. Heavily illustrated. Reads like a diary of a vacation trip to a foreign country.]

Language

Brown, Tom J. Setswana-English Dictionary, re-edited, enlarged version of 1895 based on Tlhaping 1910 Orthography. London: Hollen Street Press, 1954. 593pp.
[Call number: PL865125B8. Arranged in purely alphabetical (not phonemic) basis, in the orthography of 1910 normalized to Tlhaping, which varies from modern standard mainly in use of c for tš and ch for tšh. Fairly full and accurate, but deficient in explanation and illustration.]

Cole, Desmond T. Introduction to Tswana Grammar. New York: Longmans, Green and Co., Ltd., 1955. 473pp.
[Call number: P.L.8651,C67. A very thorough reference grammar. May be a bit difficult to read or use for a non-linguist as the indexing is not the easiest one to follow. Also contains a lot of information to persons interested in the history of Tswana and its relation to other neighboring languages scattered here and there throughout the work.]

Cole, D. T. and D. Mokaila. Course in Tswana. Washington, D.C.: Georgetown University Press, 1962. 130pp.
[Call number: 8651c67c. This work consists solely of lists of sentences exemplifying certain grammatical points. It is of little value to a beginning student for many reasons: 1) there is no brief grammatical sketch of what the sentences will exemplify and, as such, students may draw their own (and sometimes wrong) conclusions about certain points, 2) lots of very important constructions needed to converse in everyday Tswana are omitted, 3) all the work in the book is passive; that is, the student has no chance to compose on his own, and be corrected - all of his learning is from observing examples. One plus in its favor is that it is the only Setswana work marked for tone. A student who has become fluent and wants to perfect his "intonation" can dig the 'tone rules' out for himself easily from this work.]

Greenburg, Joseph. Languages of Africa. Supplement to International Journal of American Linguistics, V. 29. Publication 25. The Hague: Mouton, 1963. 177pp.
[Contains the most up-to-date account of what top linguistic theorists believe to be the historical relationship of all African languages to each other. It is written fairly simply for a technical work still it may be rough going, though rewarding, for those interested in finding out this sort of information. Contents: Methodology of Language Classification Niger-Congo, Afro-asiatic, Khoisan, ChariNile, Nilo-Saharan, Niger-Kordofanian, Index to Languages.]

Merriweather, A. M. *Medical Phrasebook and Dictionary*. Morija: Morija Printing Works, 1965. 97pp.
[Of use to doctors, nurses, etc., only.]

Wookey, Rev. A. J. *Puisanyô ya Sekgowa le Setswana: with a short introduction to grammar and vocabulary*. Morija: Morija Printing Works. 13th ed., 1963. 80pp.
[Contains topical phrases, an introduction to grammar, and a dictionary. The first two sections are of little value. The dictionary is helpful in that it gives a good basic vocabulary.]

Setswana Literature

Bofatlhogi. Capetown: Longmans Printing Press. 84p. 1960.
[Title: "Growth," Standard II reader primary school text. Padiso II of the "Padiso Tswana Series," 40 selections.]

Borathana. Capetown: Longmans Southern Africa, 68p. 1960.
[Title: "Youth," standard I, reader for primary school. The Padiso Tswana Series: Padiso I, 40 selections.]

Boswa Jwa Puô. Lobatsi: Lovedale Press, revised edition. 1961. 143pp.
[Call number: PL8651A1L53,1961. Contents: Karolo Ya Ntlha Karolo Ya Bobedi, ya Boraro by Lekgetho, M. Kitchin and N. Kitchin. Title: Lit. "Inheritance of Language/Speech".]

Jones, D. and Solomon T. Plaatje. *A Sechuana Reader*. London: 1916.
[Contains several fables.]

Kapane, Peter K. *Pule*. Johannesburg: Bantu's Publishing Home, 1960. 109pp.
[Call number: 8651Z77K83. A novel in Tswana. Title: a name.]

Kgasi, Micah. *Thulaganyô ya Dipolêlô*. Lovedale: Lovedale Press, 1951. 69pp.
[Call number: PL8651Z77k52. Sample contents: Ka ga Mmopi wa dilô tsotlhe. Ka ga tse dikgolo. About origin, explanations for real world. Title: lit. "Collection of Tales".]

Leseyane, P. *Moremogolo wa Motho*. Pretoria: J. L. Van Schaik, 1962. 116pp.
[Call number: PL8651Z77L56. In Setswana. "The Ideal Person". A novel.]

Madisa, McDonald. *Dinôôlwane Tsa Scheherazade le Dinarzade*. Capetown: Nationale Pers Beperk, 1949. 34pp.
[A relatively simple reader for advanced students - after five months or so of Tswana, a student should find it fairly easy.]

Mafoyane, Sam S. Moretlo. Capetown: Via Afrika Publishers. 83pp. [Call number: PL8651Z77M26. Contents: I. pôkô tsa tlhôlêgô. eg. Gwetla, Maru, Mola-wa-Godimo, Medupe, Lewatlê, etc. II. Pôkô tsa Sekolo le Thutô, e.g. Bothakga, Mo Gae, Sefitlholô. III. Tsa Ditšo le moitse-wa-nape maboko a segosi. IV. Mafaratlhatla a Mabolelô. V. Mesakô. Lit. "Poems about Creation."]

Matshêgô, L. D. Bonnô-Botlwaêlô. Capetown: Via Afrika Publishers. 126pp. [Call number: PL8651Z77M42. In Setswana, lit. "A home - a place to get used to.]

Mpepi. Capetown: Longmans Southern Africa. 44p. 1960. [Title: Come on my back (to carry you). For beginners in school. Sub A (or St. I.)]

Modise, D. M. Maragana. Pretoria: J. L. Van Schaik. 1965. 64pp. [Call number: PL8651Z277M64m. A play in Setswana, lit. "Small Swamps".]

Mokone, N. G. Montsamaisabosigo wa Boraro. Capetown: Juta and Co., Ltd. 56pp. [Call number: PL8651Z77M68m2. Title: "My Night Helper" former school texts III.]

Mokone, N. G. Montsamisa wa bonê (o kwaletswe bana ba seema sa bobedi). Capetown: Juta and Co., Ltd. 64pp. [Call number: PL8651Z77M68m. Simple text - easy for students with three or four months of Tswana behind them. Lit. "My Night Helper" IV.]

Mokone, N. G. Montsamaisabosigo wa Botlhano. Capetown: Juta and Co., Ltd. 79pp. [Call number: PL8651Z77M68m3. Simple Reader. "Night Helper" V.]

Moletsane, Joel E. Tshimologo ya Motse wa Motšwedi: Mo pusong ya ga Sebogodi. King Williams Town: Thanda Press. 51pp. [Call number: PL8651Z77M7. Title: "The Beginning of the Village of Tiger Kloof: During Sebogodi's rule."]

Molefe, R. D. Mešômô: Tsaya o Utlwê. Zooung: Bona Press Ltd. 47pp. [Title: "First bite. Taste - take so that you will understand." 33 poems.]

Moloto, D. P. Mokwena. Capetown: Via Afrika Book Store. 176pp. [Call number: PL8651277M73n. A novel in Setswana. Title: "A Kwena Man."]

Moloto, D. P. Motimedi. Johannesburg: Bona Press Ltd., 1963. 60pp. [Call number: PL8651277m73mo. A novel. Title: "A lost one."]

Monyaise, D. P. S. Ngaka, Mosadi Mooka. Pretoria: J. L. Van Schaik, 1965. 73pp. [Call number: PL8651Z77M76n. Tswana novel "Doctor, a woman is honey."]

Monyaise, D. P. S. Marara. Pretoria: J. L. Van Schaik, 1961. 60pp. [Call number: PL8651Z77M76. Title: "Confusion/muddled up, as much talking". A novel.]

Monyaise, D.P.S. Omphile Umphi Modise. Johannesburg: The Bantu's Publishing Home, 1960. 71pp.
[Call number: PL8651Z77M76o. A novel. Title: A man's name.]

Morake, S. A. Mathaka a Motshamekô.
[Call number: PL8651Z77m821. A play. Title: "Comrades of a play."]

Morongwa. Capetown: Longmans Printing Press., 1960. 90pp.
[Title: "The messenger," a standard III reader, primary school text. Padiso III (revised) of the "Padiso Tswana Series." 31 selections.]

Moroke, S. A. Lobisa Radipitse. Johannesburg: Thandapers. 63pp.
[Call number: PL8651Z77M821. A Setswana play. Title:"A Man's Name."]

Moroke, S. A. Matšhôtlhô. Johannesburg: Thanda Press. 62pp.
[Call number: PL8651Z77M82m. 47 Setswana poems. Title: "Things that are being chewed."]

Moroke, S. A. Pušô ya ga Kgosi Faro. Johannesburg: The Bantu's Publishing Home. 57pp.
[Call number: PL8651Z77M82p. A Setswana play. Title: "The Rule of King Faro (Pharo)."]

Moroke, S. A. Sephaphati. Capetown: Via Afrika Publishers. 136pp.
[Call number: PL8651L77M82s. A novel in thirteen chapters. Title: "A flat object."]

Moroke, S. A. Lonaka lwa mahura a ______ Capetown: Via Afrika Publishers. 109pp.
[Title:"A horn of black ointment." Formerly all houses had this as a protective device against all evil. Forms I, II, III and TTC texts.]

Motlhatlhami. Capetown: Longmans Southern Africa, Ltd., 1960. 126pp.
[Title: "The successor," standard V reader. 30 selections in Tswana. First published as "Padiso 5", but now revised.]

Motlhasedi, G. C. Moepatshipi ga a Bone. Pretoria: J. L. Van Schaik, 1964. 59pp.
[Call number: PL8651Z77M85. A narrative poem in Setswana. Title: "An iron miner does not see."]

Motsisi, E. M. R. and Dr. H. J. Van Zyl. Thutapuo: Dithuto tse di lebaleng, Seema sa Boraro le sa Bone. Standards III and IV. Johannesburg: Bantoe-publikasies. 66pp.
[Call number: PL8651M857t. Thirty lessons. Title: "Language Text: Appropriate lessons." Book III and IV.]

Padiso ya Bonê. (Livingston Tswana Readers) Morija: Morija Printing Works, 1962. 143pp.
[Title: Standard Four Reader. Primary school text. 29 selections, all in Tswana.]

Padiso ya Botlhano. Morija: Morija Printing Works, 1962. 173pp.
[Title: Standard V Reader, Primary school text. 36 selections.]

Padiso ya Boraro. Morija: Morija Printing Works, 1965. 120pp.
[Title: Third Reader. For primary school. 33 selections.]

Phutieagae, N. G. Mosimane Motshabadirê. Capetown: Via Afrika Publishers. 61pp.
[Call number: PL8651Z77. Title: A man's name. A Tswana novel.]

Plaatjie, Sol T. Mhudi: an Epic of South African Native Life 100 Years Ago. Lovedale: Lovedale Press, 1957. 225pp.
[Call number: PL8651P69m. A novel in English. Title: "A hunter."]

Plaatjie, Sol T. Bantu Folktales and Poems: Traditional and Original.
[In Setswana.]

Raditladi, L. D. Sefalana Sa Menate. Johannesburg: The Bantu's Publishing Home, 1961. 44pp.
[Call number: PL8651Z77R11s. 35 Setswana poems. Title: "Storage of sweet things": sefalana = granary, metaphorically book; menate = sweet/nice things, metaphorically poems.]

Raditladi, L. D. Motswasele II. Johannesburg: Witwatersrand University Press, 1954. 66pp.
[Call number: PL8651R119m. A play. Title: "Chief Motswasele II."]

Raditladi, L. D. Dintšhontšho Tsa Loratô. Johannesburg: The Bantu's Publishing Home, 1961. 68pp.
[Call number: PL8651Z77R11d. A Setswana play. Title: "Deaths of Love," I think this is a translation of Shakespeare's "Romeo and Juliet".]

Plaatje, S. T. Diphosophoso. Morija: Morija Printing Works, 1930. (Revised edition 1964). 80pp.
[Title: "Comedy of Errors". School text. Form I and II.]

Savory, Phyllis. Bechuana Fireside Tales. Capetown: Howard Timmins, 1965. 82pp.
[Thirteen traditional tales collected from various parts of Botswana: The Story of Puti, the Duiker; Tloding Pela; The Discovery of Fire; The Boy Ntabasana; The Power of Tawana; The Crocodile Prince; The Silver Tree; Leruarua; Monyenyane and the Falcon; Tswana; Selekane; The Lion and the Hare; and Matong and the Big Black Ox.]

Schapera, I., ed. Ditirafalo Tsa Merafe ya Batswana ba Lefatshe la Tshireletso. (Traditional Histories of the Native Tribes of the Bechuanaland Protectorate) Lovedale: Lovedale Press, 1940. 240pp.
[Call number: PL8651S29d. In Setswana. Contains chapters on the Rolong, Kwena, Ngwaketse, Kgatla, Ngwato, Tawana, Malete, and Tlôkwa.]

Schapera, I. Praise Poems of Tswana Chiefs. London: Oxford University Press, 1965. 255pp.
[Call number: 86517S3. Contents: Introduction; The Royal Families; Kgatla, Kwena, Ngwaketse and Ngwato.]

Seboni, M. O. M. Dianê le maele a Setswana. Lovedale: Lovedale Press, 1962. 206pp.
[Title: "Tswana Idioms and Remnants." 1323 proverbs, sayings and riddles all in Tswana with explanations.]

Seboni, M. O. M. (transl.) Morekisi wa Venisi. Lovedale: Lovedale Press, 1961. 92pp.
[Title: "Merchant of Venice." School text. Form I, II, III.

Seboni, M. O. M. Kgosi Isang Pilane.

Seboni, M. O. M. Koketsa-kitso ya Lepatshe.
[Title: "The increaser of the knowledge of the world."]

Seboni, M. O. M. Kgosi Henry wa bonê. Johannesburg: The Bantu's Publishing Home, 1952. 119pp.
[Title: "Henry IV. School text. Form I, II and III.]

Tshipidi. Longmans Southern Africa Ltd., 1960. 71pp.
[Title: "Come on." Text book for the beginner. Sub B. level (St. 2), forty selections.]